

Bridgewater
earnest

THE ANATOMIE

OF THE
SERVICE BOOK,
DEDICATED TO THE HIGH
Court of PARLIAMENT.

Wherein is Remonstrated the unlawfulness of it,
And that by five severall Arguments ;

Namely, { *From the Name of it.*
 { *The Rise,*
 { *The Matter,*
 { *The Manner, and,*
 { *The Evill Effects of it.*

Whereunto are added some *Motives* ; by all which we clearly
Evince the Necessitie of the Removeall of it.

Lastly , We have answered such *Objections* as are commonly
made in the behalfe of it.

John 9. 31.

*Now we know that God heareth sinners : but if any man be a Worshipper
of God, and doth his Will, him he heareth.*

Αἰνεῖτε τὸν Κύριον πάντες οἱ ἄγγελοι αὐτοῦ.

A pure Prayer is Gods Temple.

By DWALPHINTRAMIS.

Printed in the yeare, &c. 1642?

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ANATOMIE

DE L'HOMME

PAR J. L. LAMARCA

PARIS

DE LA LIBRAIRIE

DE LA RUE

DE LA LIBRAIRIE

DE LA RUE



T O
 THE RIGHT
 HONOURABLE
 THE LORDS, AND

The *Knights, Citizens, and Burgeses,*
 of the Honourable House, of
 COMMONS.



Reat Senators, though in those stormy times and Illiads of great affaires, wee present to your Honours, as one did to *Antipater* a Treatise, the subject whereof is

Happinesse; yet wee are Confident wee shall have a better Answer then *I am not at leisure*. Our humble suit is, for the Pure Worship of the true God, and the quite abolishing of the *Service-Book*, with the Hierarchicall Maintainers of it, both Enmity to *Christ*, Kingdome; this (as we conceive) is the prime Worke of the day, *saying bealth is the greatest good*, and Purity in Worship is the onely meanes to attaine the End, and you are the *Instruments of Instruments* to advance this

*Salus sum-
mum be-
nignum.*

*Epiphany 16-
1647.*

The Epistle Dedicatory.

Hierom.

Worke. We desire no more of your Honours, but that the Reasons of our requests may be weighed in the Ballance of the Sanctuary, & *ut res cum re, & ratio cum ratione comparatur*, that Matter with Matter, and Reason with Reason (as a Father saith) may be compared, and that which is found light may be cast out of the Sanctuary. It suits neither with the Honour of your Place, nor greatnesse of the Work: that you should either see with Dr. *Halls* eyes, or with ours; but that Eye-clearing word, should be the light of your Eyes, as we hope it is: the Doctor his Charging upon Gods people with Passionate reproaches, recoyles enough upon himselfe; though *Tully* telleth us, that bad Orators, instead of Reasons, Use, Declamations, we could not have expected it from so great an Orator as the Doctor; we seeke not *Corban* nor *Mammon*, as our adversaries doe, but the Kingdome of *Christ* in the Purity of his Worship, which is first of all to be sought; for Reformation begins at the Sanctuary. You are those *Eliakims* that must set the Lord upon his glorious Throne, and hee will make you as *Nayles* in a sure place: to whose Honours wee shall ever be devoted,

In all humble Service.



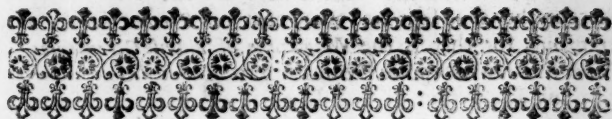
To the well-affected READER.

THe Waters of Affliction, not long agoe
had so overflowed the Bankes of Zion,
that wee might truly say with the Oratour,
that our Contention with our Adversaries was
not for Mounds and Marches only, but even for
the whole Possessions of our heavenly Inheri-
tance: but blessed bee our High and Mighty God,
who hath not onely limited those proud waves,
but beaten the Authours backe with shame and
confusion; so that wee may now with boldnesse
challenge and maintaine the Mounds and bounders of
our heavenly Rights, and that before such a lust and
Supreme Iudicature, as cannot deny Christ of any
part of his Right: before them we have our suit against
the Service-Booke, which we have clearely evinced
by the Anatomizing of it, to bee a ranke Impo-
stor in Gods Worship; and notwithstanding of
its long possession, to be a violent Intruder in the
Houle of God, upon which grounds, we desire and
hope to have an Injunctiō for Casting of it out.
Then a word to you Readers, which are of three

Non de teo
minis, sed
de tota po
fessioe Con
tentio. A
cademic.
quest.

To the Reader.

sorts, either doubtfull in suspence, who by this Treatise may bee fully resolved; or such as use it, who by strength of Reason may be brought off: and lastly, such as cannot brook it, who by this Treatise may be strengthened and encouraged, not onely (as a learned Author observeth) because many of Gods people are of the same minde; but chiefly because God is of the same minde. Let us then with sound mindes and solid love, quit our selves like Men (as the Scripture phraseth) in Contending for the Truth; and the Truth shall overcome and make us free; or as Iob, Behold my signe, that the Almighty will witnesse with me, although mine adversaries write a Book against me. Cap. 31. 35.



AN ANATOMIE OF THE SERVICE BOOK.

CHAP. I.

The Preface.



S.loyaltie to King and Countrie, is the very fortresse and wall of Politie, being commanded and commended, both by the Lawes of God and nature; to pure and undefil'd Religion, is the Fountaine and Rocke of approved loyaltie; yea, equity, charity, sobrietie and loyaltie, are the virgin daughters of unspotted piety, as the foresaid place witnesseth; we could be large in this Theme, but we hasten to the particular; the Subject whereof is one of the weightiest pieces that yet hath beene presented, Namely. *The Service-Booke*, which notwithstanding the present surfet of bookes, yet we hope it shall finde a place in the most serious and judicious thoughts; we may well call it with the *Comick*, *Fundi nostri calamitas*, *The everwhelming storme of the purity of worship*, for as it is true, No Ceremony,
No

Jan. 1. 27.

No Bishop, because the Ceremonies are the *pitchie wings* whereon they flie, so it is as true, that no *Service-booke*, no *Ceremonie*, for that is the *Magazine of nimble Ceremonies*; *Doñtor Bayes* in his epistle Dedicatory to *Richard Canturburie* upon his Exposition of the Liturgie complaines heavillie, yet causelessly, that the Liturgie is crucified betweene two *Malefactors*; on the left hand *Papists*, on the right hand *Shismaticques*, meaning *Puritanes*, both of those he calls *Foxes*; but by a just retortion, we shall set the saddle on the right horse, and shall make it appeare, that the *puritie of Christ his worship* in this land, hath long been crucified betweene two *thieves*, namely, that *superstitious* and *Popish Liturgie*, and ranke *Atheisme*, varnished with *superstition*, to whom we may well apply that saying of *Luther*, *They are tied together by their taitles to do mischief; though by their heads they seem to be contrary*; and though we have no time to runne over the common places of *Atheisme* and *superstition*, and to shew how like *Pilate* and the *superstitious Jewes*, they concurre to the crucifying of *Christ* in his worship, yet thus much the Scripture witnesseth, and experience proveth, and we humbly desire your honours to minde it, that all superstition, and the purity of Gods worship, ever have been, and shall be at continuall warres, and can no more dwell under one rooffe, than a chaste Sponse, and a proud inveigling Strumpet, or no more in one Temple, than *Dagon* and the *Arke*. *Superstitio est res insana*, *Superstition* (saith one) is a mad thing, and so indeed it is; for it is contrary to the wisdom of the Word, and of the Spirit, which are the ground, & life of the worship of God. *Superstitio est vitium contrarium religioni*, *Superstition* is a sin opposite to Religion (saith *Aquinas*) which is very clear from the nature and rise of it; for as Religion is a worshipping of God according to his wil, *Quisquis preceptis Cælestibus obtemperaverit, is cultor est*, Whosoever followes the divine Precepts, that is, a worshipper of God saith *Lactant.* but superstition carrying the very nature in the name of it tels us, that *Supra statutum*, over and above the Statutes of God: the Word in the Greeke is, *δυσσεμωσια*, as if it should signifie the feare of the Diwell, and the signification suites very

Brefat. in
com. in Gal.

Sensca.

Sec.

Secund. 4.

92. Art. 10.

Lib. 6. c. 2.

ry well with the nature of the thing; for when a man
 coyneth a worship to himselfe, he recedeth so farre from
 the feare of God, and whereas the Divell is the Author of
 all superstitious worship, whether it be of another God, or of
 the true God after a way of selfe-device, or will-worship,
 then it may be truly called, the *fear of the Divell*, as the
 true worship of the true God is notioned under the name of
 his *feare*: this superstition shutteth up the way to the *Jewes con-*
version, and openeth the mouthes of Atheisticall Gentiles.
 against the profession of all religion, in derision whereof
Averroes speakes tantlingly thus: *Sit anima mea cum Philoso-* In *Meta-*
phis, quia Christiani adorant quod edunt, Let my soule be with ph. 12.
the Philosophers, because the Christians adore that which they
eat: So may the Jewes take occasion to say; Let our soules
 be with the old Ceremonies, sith the Christians new Cere-
 monies are so *foppish and ridiculous*, having no footing from
 the Word of God. But to bring the charge to the particular
 in hand, if our Lyturgie be not a *Mass* of *superstition* and
superstitious Ceremonies, we profess we know not what
superstition is: to instance it in one particular, namely, in the
 grand Ceremonie of *adoration* or *kneeling at the Sacrament*;
 hath it not beene the staffe and strength of that abominable
 Idoll, the breaden God? and if the Masters of the Ceremo-
 nies disavow that opinion, yet the *Sermons* and *Writings* of
 divers of them doe testifie to their face, how they go as far,
 yea, and farther than many Papists in that particular: as it is
 true that the current of Popish Champions doe maintaine
 the bodily presence, as *Innocentius* the father of that Mon- Lib. 3. c. 12.
 ster, *Bellarmin*, and *Heiga* the *Expositor* of the *English Masse*, De missa li.
 by changing and chopping that *fiat corpus*; so divers of the 2. c. 23. 48.
Canturberian faction, as himselfe, *Montagu*, *Pocklington*,
Lawrence, agree with the Papists and Lutherans in this point,
 namely, concerning the *Matter*, leaving the *Manner* as a
Cabalisticall Mysterie: *de vocibus dixi, ne de massa quidem, imo* Anid p. 10
nec transubstantiationis certamen moveremus, for words (saith
Montague) as the *Mass*, yea, or transubstantiation it selfe, we
 will not contend. *I like not these* (saith Doctor *Lawrence*) *Serm p. 11.*
that say his body is not there: and to explaine himselfe he ad- 18.

deth *Substantially, Essentially*, not by way of *Commemoration* or *Representation*: but should not this be their opinion, since they act what they hold, by a *materiall Altar, Priest, and Sacrifice*, had not that *Hydra of the Scottish Liturgie* made a greater Monster, by the addition of some more heads, and that very cunningly, by the English Authours, and sent out to take in the Church of Scotland (had not that we say, lost all the heads, and had the braines dash'd against the stones) the aforesaid Authours made no question, but that all the power of both *Head and Taile* should have had room enough to dominere here in England, the Pope having such a large army both of *Legionarie* and *Auxiliary* forces to maintaine it. But blessed be God, who brake the head of that young Dragon in our neighbour Nation, and we hope will by you cruish out all the blood of the old one here, who was the mother of that, and the Masse-booke the mother of both: there is a Proverbe amongst the Naturalists, *ἡ δὲ ὄφις ὅταν φάγῃ τὸν ὄφιν αὐτὴν*, *Except a serpent eat a serpent, it cannot become a Dragon*: so except our Liturgie had beene full of serpents, it could not have hatched the Dragon that was sent unto Scotland. The superstitions of this bulke are such, and so

Act. 17. 22. many, that if *Paul* were here and saw them, as he saw that of *Athens*, he would undoubtedly cry out, *Men and brethren, I see that in all things you are too superstitious*; we may better apply that speech of *Tacitus*, concerning superstition, not *exultans*, hurtfull or dangerous, but *execrabilis*, cursed and execrable, and so it is indeed, both to whole Churches and other people, whose eyes God hath opened to see the evill of it, which we are confident you do; and I say as *Paul* said to

Act. 26. 27. King *Agrippa*: *We know you beleve it*: but as it seemed unreasonable to *Festus* to send *Paul* a prisoner without the charge laid against him; so we neither will, nor dare charge any thing upon this Liturgie, which we shall not prove; nor desire the ouing of it without good and sound reasons for our desire; and therefore we humbly and heartily desire your Honours to take into your consideration these five Reasons following:

The first is from the *Name*, wherein the Champions of the

Annal.
Lib. 14.

the Service-Booke agree with the Papists, calling it the *Masse*.

The second is from the *Ground* of it.

The third is from the *Matter* of it.

The fourth is from the *Manner* of it.

The fifth is from the *Effects* of it, to which we will adde some Motives.

CHAP. II.

Of the Name.

FOR the First, the *Service-Booke-men* and the Papists doe mutually interchange the Name of *Liturgie* and *Masse*: the latter call their *Masse* by the name of *Lyturgie*: the Jesuite *Santes* profesleth, that the most convenient Name that can be given to the *Masse*, is that of *Lyturgie* or *Service*, not but that the word *Lyturgie* is of good use, for *λενεργειν* signifieth to officiate in sacred Worship, witnesse *Acts* 13. 1. *λενεργειν αυτω το κυριον*, as they were ministring unto the Lord. Where the *Rhemists* vaunt of a coyned liberty, to translate the word, saying *Masse*. Which were to crosse the truth, and all the learned upon the place, as *O cumenius*, *Theophylact*, and *Chrysostome*; yea, and their owne Expositors, as *Cajetan* and others: the Apostle rendereth it by another word of the same value, *ιερουργειν*: but howsoever they scrape kindnesse to a word of use, till they abused it; yet who knoweth not, that knoweth any thing, that their *Lyturgie* is the very *Leshargie* of *Worship*; and what difference betweene our *Liturgie* and theirs? truly nothing but a paire of sheeres, and putting ours in a Coat of another tongue, as shall afterward abundantly appeare, onely ours hath not all that theirs hath; but ours hath nothing to a word, but out of theirs; and thence it is, that our *Lyturgian Patrons* doe meet the Jesuite mid-way, by owning the name of *Masse* to our *Service-Booke*, witnesse *Pocklington*, who calls the second service, just the same with the *Masse*; so *Eozens*, witnesse Master *Smarts* Sermon: and

Liturg. p. 8.

Rom. 15. 16.

Sunday no.
Sabbath.

not onely so, in relation to the second service, but even in regard of the whole bulke, as *Pocklington* in the end of his *Altare, &c.* and *Mountague*. In name you see then, there is an unanimous agreement, and *ὁμοῦς οὐμὴ αὖτὴ ἀρετὴ μὴ αὖτὴ*, names are the very Images of things: And for their agreement in *Matter & Manner*, in all things of importance, we shall make it as evident as the former; in the meane time, what reason is there, that wee should groane still under the burthen of a *Lyturgie* borne in upon us, under the *Name* and *Nature* of the *Masse*, which is nothing but a *Masse* of *Idolatrie*, and an *Idol* of *Abominations*? the name is a name of blasphemy out of the *Devils Cabala*, as we take it; for what language it is, or what it signifieth, for any thing we know, was never yet knowne; the *Hebrewes* call their *Tribute* by the name of *Missa*, witnesse that place in *Exodus*, laying out the oppression of the

Antid. p. 10. *Israclites*, by *Pharaoh* and his *Princes*, or *Officers*, who are called *Officers of the tribute* set over Gods people: the word *tribute* in the first language is, *Missa*, of the word *Messus*, as the Learned observe, which signifieth to melt: both the name, and *Etymologie*, fute very well with the Popish *Mess*; for it hath melted away true Religion and spiritual devotion, and as it inflaveth the soules of people, by leaving them naked (as

Exod. i. 11. *Solomon* saith) of the preaching of the Word, for so the word signifieth, so it is made an engine to screw out the bowels of their estates, wasting & melting mens substance, as the snow against the Sunne, besides the universall experience of the extortion of the Masse, where ever it beareth sway; we may instance it too fully in this Island, where infinite masses of money have beene melted away within these few yeares, without any profit to the King or Subject, but to the great prejudice of both, for the exhasting of the Subject is the emptinesse of the King. *Tiberius* could say, *Adulterinum est aurum quod cum subditorum lachrymis exprimitur*, it is a base kinde of gold that is squeezed out with the teares of the subject; but who hath callt the State in this consumption of money? Who hath made the hearts to ake, and the soules to groane of honest householders, when they have beene forced it may bee, to part with more then they had? Who in time

of

of peace, and under good Lawes, have caused mens houses and fields forcibly to bee entered, their goods to be carried away? Who have caused the Kings Liege people, and that for obeying the lawes of God & man. to be carried to stifling prisons, contrary to the lawes of the Land, and priviledge of the Subject? Who have caused some to be tormented and tortured with unparallel'd cruelty, both for kinde and continuance? Lastly, who have beene the *Incendiaries* or *fire-brands* to melt away (if they could) the *Kings love to his Subjects*, and the *Subjects true loyalty to the King*? who (we say) but these *Lyturgian Lords*, and their *Jesuited confederates*, together with their *Popish* and *hellishly prophane Priests, Officers, and Appendices*; to prove these or any of them, were to shew a man the Sunne: and many sheets could not hold the particulars. But to the purpose in hand, the *Service* or *Mass-Booke* (as they call it) is the maine engine, it is the *Saddle*, and wee (to speake a homely truth) are the *Asses* (for Englishmen are called by the *Jesuites*, the *Popes Asses*.) the *Hierarchie* and their *adherents* are our *riders*; the saddle hath so pinched and galled our backes, that wee know not how to take on the burthen of the Lord Jesus, though it be very light; our riders have with spurre and rod of their *Radamanthean Courts* and temporall usurpations so jaded us, (with leave be it spoken) that they have almost rid the spirit of zeale and courage out of us; and had they but got the saddle with some more new girts and trappings upon the Scots, as they intended, they had gone neare to have rid *Religion* and *Politie* to death: but as the Scots have proved like *Dan*, *Gen. 49. 17* *Gen. 4. Lyons* for *promesse*, and *Serpents* for *providence*, in *overturning* both the saddle and rider; up in the name of the Lord, and doe the like: what should we doe with the *Mass*, some of whose friends not so well acquainted with the nature of it, would storme, if we should call a spade a spade, but they must beleieve their Booke-mens testimonies, published under the favour of their *little great land-lord of the soyle*, (who knowes best how it should be called) one of whose *Ban- liers* tells us in great heat, none but *Schismatiques* will deny the *harmony of missification*, away with it then: to finish this

Deut. 33.
22.

Pockling-
ton.
Sunday no
Sabbath.

point, I will enforce the conclusion with this argument, *They are not to name an Idol* but with detestation; much lesse are we to offer it as a worship of God.

But *the Service or Masse-booke is an Idol*. Ergo, we are not to mention it but with detestation, much lesse to offer it to God as a worship.

The Spirit is abundant, in the prooffe of the former proposition, *Exod. 23. 13. Hos. 13. 2. & 2. 17. Psal. 16. 4.* all remarkable places, teaching us to be wary with what worship we joyne with; but in the first of these places there is a triplication of the charge in divers termes, yet all beating upon the same thing, to make us to looke to it: In the later proposition there are two things, one implied, namely, that *the Service-booke is the Masse-booke*: for prooffe whereof, *Habemus consentes*, we have their owne avouchment; and if they should deny it, we shall in the point following prove it, whereunto now we come.

CHAP. III.

Of the Originall.

THE second thing considerable for the matter in hand, is, whence the *Liturgie* hath his rise or Originall, namely, from the *Masse-booke*, that whose originall and rise is naught, must be naught in it selfe: Can there come cleane water out of a corrupt Fountaine? note that the *Liturgie* is wholly from the *Masse-booke*, and other Popish pieces, as it shall be fully cleared: First, by comparing of the Bookes: Secondly, for that mutuall liking that our *Liturgie-masters*, and the *Masse-booke men*, have one of anothers peace. And thirdly, from the evidence given; from the King and Council of England.

Sect. Now, to the first, every piece and parcell of the *Liturgie*, word for word, is out of these pieces, namely, the *Breviary*, out of which the *Common-Prayers* are taken; the *Ritvall or booke of Rites*, out of which the *Administration of the*

the Sacraments, Buriall, Matrimony, Visitation of the sicke are taken; the *Masse booke*, out of which the Consecration of the Lords Supper, Collects, Epistles and Gospels are taken: as for the Booke of Ordination of Archbishops, Bishops, and Ministers, that is out of the *Roman Pontificall*; we might further prosecute the prooffe hereof, from the division of the *Masse* into parts, *essentiall* and *integrall*, with the enumeration of the said parts, as the ten or eleven parts of the preparation to the *Introit*, as *Pater noster*, the first *Collect*, which Bellarmine Lib. 2. de *Missæ*, c. 16. calls the *Masse*, because they are the best part of the *Masse*; the *Introit*, for which see Doctor *Lands** pleading in his Star-chamber Speech, the *Kyrie Eleison*, or, *Lord have mercy upon us*, &c. the *Gloria Patri*, the *Miscreatur*, the *Confession*, the *Absolution*, the *Angelick Hymne*, *Gloria in Excelsis*, word for word in the Scottish Liturgie, the *Salutation*, the *Lord be with you*: Lastly, the posterior *Collects*, all patches of Popes devisings, which the brevity which we study, will not suffer us to instance. Be pleased to see *Morney de Missæ*. If any object Cap. 3. pag. 107. that in our *Introit*, the *Ave Maria* is wanting; we answer, (as hath beene said) that though every thing in the *Masse-booke* be not in our *Liturgy*, yet all that is in our *Liturgy* is word for word in the *Masse-booke*.

Again, though *Ave Maria* be not actually in it, yet if purpose had holden, it was in more then a fair possibility, to have beene the head *Corner-stone* of the Liturgie, witness *Staf-fords* invective defence thereof, printed at *London*, not disallowed nor retracted in any point, by *Heylin* or *Dow* *Canterburies* surveyors, of the piece: further, that which hath been said of the pieces of the *Introit*, may also be said of our *Credo*s, *Epistles* and *Gospels* *Offertorie*. and other things, whether more or lesse principall, in regard of our calling them from the *Masse-booke*. Secondly, the second ground or reason is *Self*. from that *love* and *liking* that the lovers of the Liturgie beare to the *Masse*, as also from that mutuall contentment, or complacencie that the *Masse-mongers* take in the *Service-booke*, we have shewed already, how they agree in *Name*, and now we are to give evidence of their mutuall liking of the *Matter*; P. ult. there be abundance of instances for the *Papists* approving of our

Explicat. our Liturgie, witnesse *Mortons Appale*, *Pope Pius* the fourth, *Illust. quest.* and *Gregorie* the thirteenth, offered to *Queene Elizabeth* to
4-p. 112. p. confirme the English Liturgie; witnesse *Doctor Abbot*,
45. then *Prelat* of *Canterburie*, and *Master Cambden* in the life of
Queene Elizabeth: to these I adjoyne *Doctor Boyes*, who
cap. 22. was a bitter *Expositor* of the English Liturgie, as *Hengaby* the
Motive 34 *Doctors* of *Dowayes* appointment was of the Masse, af-
 ter hee had whetted his teeth upon the *Schismaticques*,
 in his Epistle to *Ba croft* he produceth the letter of *Pius*, for
 the approbation of the Service-booke; and notes also, the
 testimony of approbation from *Bristow* in his motives. *Queen*
Elizabeth being interdicted by the *Popes Bull*; *Secretarie Wal-*
singham wrought so, that he procured two *Intelligencers* to be
 sent from the Pope, as it were, in secret into England, to
 whom the Secretary appointed a state *Intelligencer* to be
 their guide, who shewed them *London* and *Canterburie ser-*
vice in all the pompe of it; which the *popish Intelligencers*
 viewing and considering well, with much admiration they
 wondered, that their Lord the Pope was so ill advised, or at
 least ill informed, as to interdict a Prince, whose service and
 ceremonies, so symbolized with his owne; and therefore re-
 turning to *Rome*, they possest the Pope that they saw no ser-
 vice, ceremonies or orders in England, but they might very
 well serve in *Rome*, whereupon the *Bull* was recalled; to
confid. p. 45 this also *Doctor Carriar* a dangerous seducing Jesuite, gives
Self. 8. 9. ample evidence; the Common-prayer-book (saith he) and
 the Catechisme contained in it, hold no point of Doctrine
 expressly contrary to antiquity, that is, as he explaineth him-
 selfe, the *Romish service*, &c. and thereupon he comforteth
 himselfe with hope of prevailing, and of the like minde were
Harding and *Bristow* (as hath beene said;) one more, and
 we have done: not long agoe a Jesuite meeting a woman in
Pauls, in whose house he had lodged, she not knowing then
 that he was a Jesuite, the vwork-men of *Pauls* being hot at
 service, he asked her, how she liked that work; she resorting
 the question, asked him how he liked it, he replied, exceeding
 well, neither had he any exception to it; but that it was done
 by their Priests. We have insisted the longer in this point; first,
 that

that men may see, that this plaine and evident approvement of our Liturgie by *Papists*, is not from one singular or more indifferent *Papist*, but from an *unanimous* consent of the *greatest*, *zealoufests* and *learnedst* among them. Further, this symbolization of *Papists* and *Prelate-men* in the name and nature of Masse and Liturgie, discovers how they conspire against the Truth, and those vvho desire to vvorship God in *Spirit* and *Truth*: it is a true maxime, *Quæ conveniunt in aliquotertio, conveniunt inter se, & dissentiunt à contrario*, They vvho agree in a third, agree between themselves, and dissent from the contrary; If the *Papists* then sort vvith the *Service-book-men*, in the liking of the Liturgie, and the *Service-book-men* vvith the *Papists* in the liking of the Masse, and so agree betvvixt themselves, they must both by consequent dissent from the true vvorship of God, vvhich is contrary to it. Lastly, the *Papists* liking of the *Service-book*, makes it plainly appeare, how little God likes it; for if it vvere pleasing to God, it vvould never please the *Papists*: as the *Israelites*, true and sincere vvorshipping of God vvvas an *abomination*, to the *Egyptians*, *shall we sacrifice* (saith *Moses*) *the abominations of the Egyptians before their eyes, and will they not stone us?* Even so, if this vvere the true vvorship of God, the *Papists* and the *Prelaticall crue*, vvould never endure it, but vvould stone, teare in pieces, imprison, burne, banish, and kill with all manner of cruelty as they do, and have done, those that love and vvorship God according to his Will: and as every shepherd vvvas an *abomination* to the *Egyptians*, so there vvvas no being for such shepherds, as vvould not lead out, and lay dovne their sheep by that muddie *Nilus*, or, *Egyptian waters*, yea, and not onely so, but they must beare false vvitnessse in proclaiming it under their hand by subscription, that this stincking puddle is the River of God; vvhen indeed it is the *Euphrates* of *Babylon* by vvhich the soule of many grieved Ministers hath sit dovne vvith teares, being forced to hang his harpe upon the *Babylonish willowes*, but if his soule loathed the practice, much more the approbation, then all the foules of the Masse-book-men vvould loath such an one, and vvith open mouth, vvould dart out against him the *poison of Aspes*,

Exod. 8.26.

- all manner of rotten *calumnies*, of *sedition*, *insult*, *schisme*, *faction*, and the like, not vouchsafing him and his, native aire to breath in, much lesse a calling to maintaine him and his : neither is this all, but when these Ministers and others to flie the hatred of *Eſau* and his brood, had caſt themſelves upon the ends of the earth, to injoy with much affliction the purity of the ordinances ; yet *Eſau* his hatred ſlaked not, like a boyling furnace, till he caſt the ſcum of his cruelty after them, doing them all the miſchiefe he could in word and deed : the ſerpent caſt not onely the flood of waters out of his mouth, that way after the woman ; but alſo purſued others in other parts, who endeavoured to ſacrificethat which God called for ; for prooſe whereof take Doctor *Land* his owne words, *This hand* (ſaith he) *ſhall reach them*; and threatening a Scottiſh-man for refuſing to take the oath againſt his Countrey, he laid his hand on his breaſt, and vowed and proteſted, as he lived, he would make the hearts of all the Scots to ake; and what had the Scots done to him ? nothing, but maintained that worſhip, that was an abomination to him and his. One inſtance more, very pat to the purpoſe, God having appeared to *Abraham* (as often he did) *Abraham* in thankfulneſſe builded an Altar, but immediatly after he is ſaid to remove to a *Mountain*, *Eastward of Bethel* ; but what was the cauſe he ſtaid not by it ? the learned tell us, that it was dangerous ſo to do ; for the erecting of the *Altar of God*, was ſo offenſive to the *Idolatrous Inhabitants*, that it was a wonder, he was not ſtoned of them : where obſerve now by the way, that if the Altars now erected, were of God, they would be an *abomination* to the *Prelates* and their *faction*; and dangerous for God his people to ſtay by them; but as they are Altars of *Baal*, erected and maintained by *Baalites* and *Balamites*, ſo they and all their *ceremoniall accoutrements*, and the Service-booke it ſelfe, are an *abomination*, witneſſe that place of *Exodus* already quoted, *The abominations of the Egyptians ſhall we ſacrifice to Iehovah our God*, ſaith *Moses* to *Pharaoh*, *it is not meet ſo to do.*

ſelf.

The laſt ground or evidence of this particular, is from the undeniable testimony of King and State, namely, King *Edward*

ward the sixth, and the Councels letter, to the Papists of Cornwall and Devonshire, making of Commotions and Insurrections against the King and State, amongst many they give this satisfaction for the Service-booke, that it was the very same, word for word with the Masse-book; the difference onely was, that it was in the English tongue, the extract of the letter recorded in the Acts and Monuments, are these; as for the Service in the English tongue, it perchance seemes to you a new Service, and yet indeed it is no other but the old, the selfe same words in English that were in Latine, a few things taken out. If the Service of the Church, was good in Latine, it remaineth good in English; for nothing is altered: but to speake with knowledge, that which was spoken with ignorance, we have the whole letter in print at large for your Service, we thought fit for brevity, onely to transcribe so much as made for the clearing of the point; the summe of that which hath beene said by way of open discourse, we draw up in this Argument.

That which is word for word out of the Popish Masse-book, is not to be offered to God, as worship, but to be abolished as an abomination to him.

But the Liturgie in controversie, is word for word out of the Masse-book, as hath been proved abundantly.

Therefore it is not to be offered, as a worship to God, but to be abolished as an abomination to him. As the later proposition of the Argument is proved to the full, so the former is as clearly by the paralleling place of Exodus twice quoted, to which we will adde for abundance, these places following, Deut. 7. 25. and 12. 31. 2 Kings 23. 13. Ezra 9. 1. Esa. 44. 19. in all which places, the Lord commands all Idols and Idolatrous Service, to be utterly detested and abandoned, and still the ground and reason is given, that they are abominations to the Lord, for so the word is in the number of multitudes; to speake impartially, we see no colour of way to evade this proposition, but by undertaking the defence of the Masse-booke; for as Monniagne and others produced that their Service is the same in most things with the Church of Rome, the differences are not great; nor should they

Pro. 2. p.
667.

Cap. 8. 26.

Recusancie,
p. 1.

make any separation, then a necessity is laid upon the Prelates and the rest, either to defend the Masse, so farre to be the true worship of God, against the truth, and all Orthodox Writers, or else, to give up the Service-booke to fall with the Originall; and though the Treatise will not give us leave, to linne out the Masse in every piece, patch'd up by divers Popes, having given a specification of some parts of it, most concerning our Liturgie, yet will it not be amisse to lay down from the learned, the first entrance of it into England, and then to take off briefly, the silly defence that the Papists seeme to make for it. To the former, *Augustine* the Monke sent from *Gregorie*, called the great, for what we know not, except for his *grand devices of wil-worship*, his man *Austin* finding not all things for his tooth in France, put over into England, and there finding an ignorant King, and a superstitious Queene, there like the envious man, he sowes his corrupt seed of all Popish trumpery, as *Masses*, *Letanies*, *Processions*, *Copes*, *Vestments*, *Aliars*, *Candlesticks*, *Holy waters*, *Consecrations*, &c. having like a serpent deceived the people (and as the Apostle saith) *corrupted their minds*, from
 2 Cor. 11. 3 *that simplicitie that was in Christ* fore against the mindes of the godly, and learned Preachers of the times; yet, to make them (as *Beda* witnesseth) adde this condition, vvhich he never meant to keep, that no man should be forced, or constrained thereunto, but having played the wyty Fox in his entry, to finish the vvorke he had begun, he took on the *Lyons skin*, and being opposed by one *Dinoth* a great Divine, vvho vvithstood him to his face in a publike Synode, avouching, that he ought not to change the *ancient form of Religion*, neither vvould he acknowledge him for Archb. but the bloody Prelat, to be revenged on him, incensed *Etheldred* King of *Northumberland* against him, vvho murdered the servant and Minister of God, and tvelve hundred of Monks vvith him: after vvard about the yeer 637. Pope *Iohn* the fourth, sends over *Malitus*, *Honorius*, *Iustus* his Bandogs one after another to hold out and confirme the continuance of this *dismall alteration*, as they might easily do once having got footing, for *Pompous superstition* sutes too vvell vvith corrupt nature: then
 came

Lib. I.

came in keeping of *Easter* after the *Romish* manner, *Ministers* called *Priests*, chanting and playing upon *Organs*; with all which, godly *Beda* his soule was grieved, who vented his Lib. 18. c. 9.
griefe in this sad complaint; heretofore, instead of these things 14. de gest. Ang.
the principall service of God consisted in preaching and hearing
of God his word.

Here we may observe for matter of humiliation, how easily superstition findes entrance into *England*, and how hardly it is rooted out; that former *Maledict*, Monke *Benedict* (as they call him) found so little entertainment in *France*, that he made little stay there, onely stomacking that the *Worship* was not after the *Romish Order*, he certified his Master by a grievous complaint, who being more moderate than the Monke, bid him take that which was good in every Church; but *England* found that that would not serve him, of whose Masse and mischief it could never yet be ridde. It is also worthy your observing, how hee laid the foundation of the Masse, and established it in blood; yea, that See of *Canterbury*, in him and his successors, hath beene a See of blood; yea, it is too well knowne, that that cursed Masse, whether *Latine* or *Englishe*, hath lived in blood, and bathed in the blood of bodies, soules, and states, as shall be more particularly manifested hereafter.

Now for any thing that can be said in defence of this Idol, Self.
the Masse-booke, it is not worth the citing, and hath beene more than abundantly refuted; yet one touch for a taste, and that upon *Prayers*, because it is the subject of our discourse, we will shew you one place out of the Old Testament, and another out of the New; such as they make choice of to defend their Masse or *Liturgie* (as they call it:) the place of the Old Testament is in *Genes. cap. 4. vers. 26.* the words are these, *Then men began to call upon the name of the Lord:* as there bee diversity of thoughts upon the meaning of the words, so *Pericurus* a Popish Frier, will have this the meaning; that then they found out some set forme or order of *Prayer*, to gaine footing forsooth to the Popish *Liturgie*; but say it were so, what would it make for them? The Doctors of *Down* are of the same opinion, and fuller also in their

words, it is meant (say they) of *Publique Prayer*, with observing some Rites, and set forme in a particular place, dedicated to divine service. Grant that that were the meaning, as indeed it is not, yet what would this make for them? Would the *faithfull Prayers* of the godly *Patriarchs* confirme, or would they not rather confute the *abhorrible prayers* of the Popish *Masse*? the word *Invocat* in the first language, signifieth also to *prophane*, though not so in this place; for it suiteth not with the sense, but if this were the sense, then the Papists might well take a hint to parallel their unhal-
lowed *Masse*, which is nothing but an high prophanation of the *Name of God*.

The other place which I touch upon, and which they doe egregiously abuse (as they doe many more) is from the New Testament, *1 Tim. 2. vers 1. I exhort therefore, that first of all supplications, prayers, intercessions, and thanks-givings, be made for all men*: out of which words of the Apostle, the *Rhemists* make this deduction, *that the prayers and petitions of the Masse are deduced out of the Apostle his words*, producing, or rather traducing; the Fathers making them speake that for the *Masse* which they never meant: the transcription of all the passages would be too tedious, but let Master *Cartwrights* answer suffice. First, by way of *Concession*, grant the *Masse-booke* to have the same prayers in it that the *Apostle commands*, will it therefore follow (saith he) that their prayers is the true service of God, no more than the using, or rather abusing of the words of Justification, *This is my body*, makes for the justifying of *Transubstantiation*. *Inchanters* and *Charmers* use many holy words in their *charmes*, as they doe with a peece of the first Chapter of Saint *Iohns* Gospell, but it aggravateth their sinne. This plea from good words, is, or hath beene too frequent in the mouthes of some professors, whom vvee desire to satisfie vvith this answer. Againe, if their vvhole *Liturgy* or *Service* bee here as they say, vvhere are their *Mattens*, *Even-song*, *Complin*, *Procession*, *Dirgie*, &c. As for the name *Masse* used by the Fathers, vve are to understand, as *Morney* and others vell observe; that as the Church finding ease, and grovvng in vvealth, under and af-
ter

ter *Constantines* time, fell to grovv a little gawdie to please
 the Gentiles, and also to allure both the Jevves and Gentiles;
 the Christians vvere content to heare and speake *antiquated*
names, as *Altars*, *Sacrifices*, *Priests*, and so fell in the vvord *First Book*
Missä; but it is as cleare on the other side, that never one *of the Masse*
 of the Fathers alleadged, nor Orthodox Counsels did use any *c. 4.*
 of these vvords in their sense; and this may suffice for the
 Popish *Masse*: They also abuse that place of the *Acts* 13. 2.
 translating it *as they were saying Masse*; but the foolery of it,
 as hath beene said, ansvvereth it selfe. The *Masse* then be-
 ing such a peece, as it vvas *Englands* great unhappinesse to
 lie so many yeares under the burthen of such an abhominati-
 on: so vvhen the light of the Gospell sprung up, to fetch
 us out of darkenesse, and from the shadowv of death, it vvas
 great incogirancy (to speake the least) in our *Reformers*, in
 King *Edwards* dayes, to take a *Monke* from among the *Ca-*
naanites, and putting a coat of English cloath upon it, to repre- *Josh. 7.*
 sent it, being an uncleane beast, as a service to the Lord: it is
 no better truely than the *excommunicate* thing. What had
 vve to doe vvith the river of *Nilus*? hovv could vve looke
 to picke gold out of the Popes dunghill, vvhere there is no-
 thing but myre and dirt? It is true, that Heathenish *Rome*
 sent the sonnes of their *Senators* to the *Etrurians*, to have their *Valer. max.*
instructions for ordering of their Religion; but vvhy should *lib. 1. tit. de*
 vve, vvhen God had brought us out of *Babel*, or *Antichristian* *Relig.*
Rome, turne immediately in againe to take a patterne out of
 it, for the service of our God; this is an expresse thvrtwating
 of the Booke of God, vvwhose *Omniscience* should onely ap-
 point in his owne worship, witnesse that order and appoint-
 ment given from him by *Moses* to the *Israelites*: first, hee
 layeth it downe affirmatively, *Observe and heare all these* *Deut. 12.*
words that I command thee; and he inforceth it with a strong
 reason, *it shall goe well wih thee and thine, when thou doest*
what is good and right in the eyes of Iehovah thy God: but
 now, least they should patch up his service with some *Hea-*
thenish tricks, he strictly inhibites them, so much as to en-
 quire after their Gods, saying thus; *How did these Nations* *Verse 30.*
serve their Gods, even so will I doe likewise; where the *He-* *31.*
brews

brews observe, two things are observable: First, *Idolatrous service* is not to be enquired after, because that occasioneth a turning in to it; and secondly, all imitation of such service is forbidden. *Cyprians* complaint cited by the answers to the *Humble Remonstrance*, suites well to this purpose, *Ad hoc maiorum devoluta est Ecclesia Dei & sponsa Christi, &c.* The Church of God, and Spouse of Christ, falls unhappily into this evill exigent, *Ut lux de tenebris mutuetur, & id faciant Christiani quod Antichristi faciunt*: That light should borrow from darknesse, and Christians should doe that in Gods service, especially, which the vassals of Antichrist doe. From this discovery also the Service-booke is unbottomed, of that maine plea from antiquity, which Doctor Hall in his humble Remonstrance makes his sheet Anchor; but *Smeectymnus* in his answer puts him to it, that for want of ground it is come home: but to follow this a little further, and to wave the antiquitie of a set Liturgie, an instance whereof, for divers hundred yeares, the Doctor, nor any of their *Book-men* cannot produce; wee desire to know what antiquity they or any other can alleadge for this Liturgie, surely hee can goe no higher than the *Massé-Book*; and when it hath gone as high, or higher than it can, sometime abusing Scripture, and sometime butting upon the coyned and counterfeited Liturgies, fathered falsely upon the *Apostles and Disciples of Christ*; yea, and also upon the Fathers, as *Peter, Iames, Matthew, Andrew, Denis, Clement, Basil, Chrysostome*, and others; the falshood whereof *Morney* discovers at large: yet for all this, saith the same noble defender of the truth, the *Papish Masse* is no part, nor ever was of the divine Service of God, and therefore the *English Liturgy* out of it, and not able to ascend higher than it, can be no divine Service, as they call it, (and that inclusively, by *Catexochen*, or excellency) it can be no divine Service, but is indeed a devised service; but suppose it, or the *unbloody Sacrifice of the Masse*, should looke as high as *Cains unbloody sacrifice*; yet if there want truth, they would prove no better then ancient errors.

Last of all, to shut up the point, the discovery whereof casts the Doctor upon a very foule shift, namely, the denying of

Ep. 74.

p. 13.

First Book
of the Masse
c. 4. & 3.

Scilicet.

of the Liturgy to have its rise, or to be selected out of the Roman models; wherein we beseech your Honours, to cause him to deale, *Obsignatus tabulis*, by comparing the bookes together; and besides all the evidences alleadged, if it appeare not, and that to the eye, to be what we have said to be the truth; we will de-relinquish our suit; but if it be so as we averre, wee desire no more of the Doctor, and all the admirers of the Liturgie, that they would deale *candidly* with the truth, with your Honours, and with us, a whole Body of Petitioners; who in conscience doe professe we desire to doe nothing against the truth, but for the truth; and as it becommeth not those that defend the truth, *fictis contendere verbis*, to skirmish with devised, or velitory palliations, as the Poet hath it, even so, *καὶ τοὺς ἀντιπαραστήσαντες*, there is nothing becommeth *candid ingenuity* better than truth. To defend evill cunningly is no good commendation; it was no grace to the Orator, of whom it was said, *Candida de nigris, & de candentibus atra*, That hee could with ill abused eloquence, *make black white, and white black*; and yet, when such men have done all what they can, they finde that true of the *Civilian*; *Mala causa pluribus eget mediis*, The malady of an evill cause stands ever in need of more medicines than he that undertakes the cure can afford. For a closure of the point, in love to the truth, we desire all men that have any wit, to take notice of these two things: the former, a man had better be tongue-tyed than appeare in an ill cause; the latter, when they have done all they can, it will fall out with them as it did with the Scribes and Pharisees, envying that the people should follow Christ, *Perceive you not (say they) one to another, how yee prevaile nothing; the world is gone after him.* Just so in this case of the worship of Christ, as it is partly begun, and shall be more fully accomplished, when they have done all that they can, all is but lost labour, they shall not prevaile, the world shall goe after Christ.

Joh. 12. 19.

CHAP. IV.

Of the Matter.

NOW we come to the third particular, namely, the *Subject matter of the Liturgy*, the grainé is like the ground it growes upon, the fruit must be like the tree; it is not possible that any wholesome sap of life should come out of a noysome and poysonous root. To give a delineation of the matter in generall, we can use no better expression than that of Calvin. in his pithy letter to the Church of *Frankeford*, much troubled with this *Service-booke*, where hee calls it the *Reliques or leavings of the Popish dregs*; this may be made to appeare without contradiction, by scanning some particulars; for to goe through them all would fill up a great volume: then to give a touch as briefly as we can, the *Matter is partly false, partly ridiculously frivolous*; yea, and some part of it is not without a tincture of *blasphemy*. To this effect, a worthy and zealous Pastor to that people of *Frankeford*, regrating fore the troubles brought upon them by that *Service-booke*; after that he had told them that nothing must be thrust upon any Congregation, without the warrant of the Word: and forasmuch as that in the *English Booke* there were things both *superstitious, impure, and unperfect*, which he offered to prove before all men; he would not consent that of that Church it should be received.

Troubles
of *Franke-*
ford. p. 36.

P. 38. ib.

Self.

To come then to the first particular of the charge; concerning the *falsehood* of the *Matter*, which we will first discover in the generalls, and then come to some particulars: For the generalls we lay downe these three instances, in *false or corrupt translations of the Word*; *additions to the Word*; and *subtractions*; all which the *Service-book* not onely allowes, but injoynes subscription to them, being so rendered in the old Latine Bible, which translation the *Service-booke* injoynes to be used, and no other; yea, to which the *Ministers* were to subscribe, it being the most corrupt peece of all the *Latine translation*, none of them being sound; witnesse the
current

current of the learned Fathers and others; yea, the very pleaders for the Booke and that Bible: *Si in Latinis exemplari- bus fides est adhibenda, responderit quibus, &c.* If we must be- leeve Latine translations, you must first tell us which of them, saith *Ierome*? Which argues the Latine one, fathered upon him, not to be his; but of all other Latine translations hee damneth this most, which we are forced to follow, as *Erasmus* testifieth of him; *Damnat superiorem translationem quam nos tamen maxime utimur*, he condemneth (saith hee) that translation, meaning the *vulgar translation*, condemned also by the grand pillars of Popery, *Burgenfis*, *Lyra*, *Iansenius*, and others; yea, and by two Popes, *Sixtus* the fifth, and *Clement* the eighth. Lastly, wee have the dict of the defendants themselves; Doctor *Sparke*, *diebus illis*, complaining of the corruptions of the Service-booke, instanced in these two particulars: First, for omitting much *Canonicall Scripture*, and putting *Apocrypha* in the place of it: Secondly, for appointing a corrupt translation to bee read: to some particular instances wee come, and amongst many places we must give but a touch: wee will begin with that palpable falshood, *Psal.* 105. 28. which the Booke hath thus, *They were not obedient to his Word*; but the Scripture saith, *They were not disobedient to his Word*: what directer contradiction can there be than this? the Scripture given by inspiration of the Spirit, admitteth no contradiction. Doctor *Sparke* told the Archbishop of *Canterbury*, that it was apparent by the History of their dealing in *Egypt*; that to reade, *They were not obedient to his Word*, were to charge *Moses* and *Aaron* with falshood.

Another place abused, *Luke* 10. 1. being their Gospell for that Evangelists day; *After these things the Lord appointed other seventy also, and sent them, two and two before them*; but the common Booke reade seventy two: which, though it be not in matters of faith, as the defendants answer, yet it is a corrupting of the Scripture. May we teare a mans skin from his flesh, because we cut not the sinewes, nor breake not the bones? In a word, this is the answer of the Papists upon the place, which our Writers take off.

Ad Damas.
in presat.
ad 4. E-
vang.

scilicet.

Self.
Epistle the
Sunday after
the Nativ-
tivity.

Ephes. 2. 3.

But now we will evidence in a place as matter of faith as we take it, *Gal. 4. 5.* the Service-booke readeth, *that we through election might receive the adoption that belongeth to naturall sonnes*; where the Church Bible, according to the originall, hath it thus: *that we might receive the adoption of the sonnes.* For, *naturall sonnes of God* we cannot be said to be, *Nam non nascimur, sed renascimur Christiani*, for we are not borne Christians, but borne againe; yes, *by nature we are the children of wrath*: is there not matter here of flat contradiction, and that in a high point of faith?

Self.

We will trouble you but with one other place, and that upon matter of faith too; namely, *Luk. 1. 28.* and *48.* the Text hath it, *Haile freely beloved, or having sound favour*; but the Service-booke will none of that: but reade it, *Haile full of grace*, just with the *Rhemists*; and the defenders of it goe upon the same grounds that they doe, crossing the true signification of the words; all found and learned Expositors, ancient and moderne, as *Pagninus, Vatabalus, Chrysostome, Beza, Doctor Fulke, Doctor Whitakers*, and others, sorting fall with *Gregory, Martin, Reynolds*, and the rest; and gives encouragement to *Stafford* in his *Female Glory*, to tell the Puritanes railingly, that *till they bee good Marians*, (in his sense) they shall never be good *Christians*. There are fiftene places more in the Service-booke of this cut, but these are enough, and too many to be so abused.

Self.

Now we come to a touch of *Additions*, as the Booke addes three whole verses to the *14. Psalme*, where a great difference is to be thought on, betweene a *Paraphrafter* and a *Translator*. The former may *amplifie*, but yet in *different letter* from the Text; but the *Translator* may not adde, no not from other Texts of Scripture. The grand Papists, the justifiers of this, and other such stuffe, dare not avouch these verses to bee in the Hebrew or Greeke copies, no not in the Greeke Bible, set forth at the command of *Sexim Quintus*, 1587. for the justifying of the vulgar Latine, as appears by his owne copie, written by Cardinall *Carraffe*, and another Cardinall, namely, *Cajetan* avoucheth, that *Paul* in the third to the *Romans*, had taken them from divers places of Scripture;

P. 154.

ture; *Sed ignorant nescio quis adunxit has Psalmos* 14. But some ignorant party, I know not who, hath added them to the 14. *Psalmus*: so there is a whole verse added to the 13. *Psalmus*, and an addition added to the 24. *Psalmus*, corrupting the Text, and applying that to *Iacob*, which is spoken of *God*; and divers additions more, which we will not reckon.

Now a taste of *omissions* or *leaving out*, as all the titles of *Psalmes*, being as other holy Scripture, given by holy inspiration, and very usefull; yea, and Master *Bucer* learnedly and divinely affirmeth, *are as so many keys to unlock and open the doore, that letteth in to the understanding of the Psalmes*; *Hallelujah* is left out of the 72. *Psalmus*; the Booke omitteth *Prayse* *ye the Lord*, seventene times, and putteth in *Gloria Patri*. Lastly, amongst divers other *omissions*, on which we cannot insist; the comfortable conclusion of the *Lords Prayer* is left out. They have drown'd in this Book 160. Chapters, according to their owne account, of Canonickall Scripture; amongst which are whole bookes, as the *Chronicles*, *Canticles*, and the most part of *Apocalyps* left out, in place whereof the *Apocrypha* is placed, and that (as they say) tending more to edifying, yea, and some Chapters alto, wherein are *palbable untruths*, as *Ecclesiasticus* 49. *Iudith* 9. *Tobit* 5. the last two of these Bookes, being *fabulous*; a president of these foule abuses of Scripture, are found no where in the world, but in the Popish Masse-booke. To this we may subjoyne that prophaning grosse abuse of *Epistles* and *Gospels*, in which there are three *strange* and *remarkable* occurrences, for which there is no ground or reason; but from the Masse-booke, and Masse-mongers.

First, what reason is there, that in the Masse-booke, and in our Liturgie, the *Acts of the Apostles* and *Prophets*, yea, any booke of the old Testament, the books of *Genesis*, excepted by them, should be called *Epistles*, as *Acts* 7. on *Stephens* day, *Rev.* 14. on *Innocents* day, *Isaiah* 1. *Esaie* 50.

Secondly, there is never a full passage or whole place, but scraps and shreds, as the beginning of one Chapter, and ending of another; and in this they deale with the Word, as *Mezentius* dealt with his beds, he cut them, and lengthened

them to serve his owne cruell humours, and not for the good of his guests. If Kings will not have their Writs by *confusion of names wronged*, muchlesse the King of kings, who is the God of order.

Señ.

Rupert. l. 4.
fol. 49.

Ici. l. 12.

Chrysost.
a Theſſ.

Eſay 66. 2.

Thirdly and laſtly, at the *Epistles* there is ſilence, ſitting, and what every one will; but at the *Gospels* there is ſtanding, ſcraping, bowing, and a reſponſe before and after; as every one of theſe were to ſerve ſome piece of *ſuperſtition* or other: ſo the reaſons given by Papiſts, are as *ridiculous* as the things are *ſuperſtitious*: it is enough to name them in generall, that the maintainers of the Liturgie may be aſhamed to alledge them, and better of their owne they have not. We therefore deſire your Honours, to caſt a regardfull eye upon the wronged and much abuſed Word, and *not as paſſers by* (as *Ieremie* ſpeakes) in a caſe much like, but as *ſupremo Iudges* here on earth, to vindicate Gods diſhonour done to him in his Ordinances. Gods Word, as the Fathers ſpeake, is his *Epistle*, not in that ſenſe they call *Prophetieſ Epistles*, wherein he commends many lovely favours to us; yea, his *Teſtament*, wherein he leaves and bequeaths many rich legacies to us; If Kings and Monarchs ſhould deale ſo with us, would we ſuffer them to be abuſed, corrupted, altered, cut in pieces? No, we would count them our deadly enemies that ſhould do ſo, and alſo traytors to the King. What an eye of indignation then ſhould your Honours caſt upon ſuch groſſe abuſing of the Word, of the Epistle and Will of the *Omniscient* and *Omnipotent* God; If *clipping, corrupting, or counterſeit* coyning be treaſon by the law, how much more, and in a higher degree is it to deale thus with the Word? Yea, and more then that, to maintaine this, and cauſe Miniſters to ſubſcribe to it, being no leſſe then treaſon againſt the high and mighty God. *Culpam deprehenſam pertinaciter meri, culpa altera eſt*, *Pertinaciously to maintaine a fault openly diſcovered, is a greater fault then the former*, on whom, whether nation or perſon, will the Lord reſt upon (ſaith the Lord by the Prophet *Eſay*) but upon him that trembleth at my Word, that is, a humble ſoule, not onely moved to obedience to it in it ſelfe, but further, out of that reverence that it beareth to the Word,

it

it will not as much as in it lieth, suffer the word to be abused by others, as one speaks of the *Papists*, *that corrupting the Fathers, they rather make them their founes*, to speake what they will have them, then *Fathers* indeed: Just so doth that booke, and the Champions for it, make the Word thus dealt with none of Gods, but their owne; if a Minister adde or take away from the Service-booke, it is made matter of *indiscreet*; but they, it seemes, may adde, take away, alter, and corrupt what they will without controulement: this course gives a shrewd randcounter to our learned and Orthodox Writers against the *Papists*, witnesse Doctor *Fulke* his Answer to *Campian*, discovering the evils of the *Apocrypha*. *Gregorie Martin* recoils thus upon that learned Worthy, that by those words he condemned their owne Service-book, which appointed those Bookes to be read.

Discoverie
of corrupt
translations.
Prefac. p. 9.

Having thus proceeded against the Service-booke, for its *several* false translations, additions, omissions, misnominations, we come now to some more particular untruths in the booke, and that partly by false or misapplication of Scripture, partly by coining things that have no shew or ground for them, partly by establishing some *Papish* expositions. Lastly, by confirming and pressing upon Ministers and people, a heape of *Papish* and Idolatrous Ceremonies; a touch of every one will suffice.

For the first, be pleased to looke upon that egregiously abused place, or Christ abused and dishonoured by their dealings with the place, namely, *Rev. 12. 7. Michael and his Angels fought against the Dragon, &c.* which words the Booke appoints for the Collect for *Michaels* day; where they make Christ by misapplying the place, a created Angel; for the place is meant of Christ; neither can it agree to any other: for which we have a cloud of witnesses, not onely from the universall concurrence of the learned and Orthodox Writers, as *Fathers* and moderne Authours, as *Austin*, *Ambrose*, *Museus*, *Calvin*, *Beza*, Doctor *Fulke*, Doctor *Willet*, and many others, but also from the very name *Michael*, proper onely to Christ, who, *verse 10.* is called Christ: and further, from the scope of the place, to set out Christ and his Angels, countering

countering *Satan* and his *Angels*: and lastly, other places of Scripture paralleling the truth of this sense, *Dan.* 10. 13. and 12. 1. *1 Thes.* 4. 16. *Iude* 9. *Angels* here under their General Christ, are said to be on earth in the *Church Militant*, for that is meant by *Heaven*, and here they are said to die, which suiteth not with *heavenly spirits*: the *Rhemists* indeed hold close to the sense of the Service-book, because it is from their owne Masse-book, and gives this as a reason, why *Michael* is painted fighting with a *Dragon*, both opinion and reason are of the like weight: now for things without colour of ground, what colour or ground is there for that speech in the end of the *Magnificat*: *O Ananias, Azarias and Michael, praise the Lord*; If this was the prayer of these men when they were alive, what sense or reason that we should speak to them being dead, more then to others?

Self.

For *Popish renents*, looke that prayer at the buriall of the dead, *That we with this our brother, and all o:her our brethrendeparted in the true faith of thy holy Name, may have our perfect consummation and blisse, both in body and soule*: first, here every one buried is a faithfull brother, which cannot be said of every one, no, not in the judgement of charitie: it is true indeed, that the Priest of *Newgate* bid the poore condemned theeves, *provide money for their buriall, and they needed not doubt of their salvation*; againe, the words are an expresse Prayer, and tied to be said by the Minister. Now, for the Ceremonies having place in *Gods worship*, and being mans device, must needs be *Idols*, or *Idolatrous actions*; *Quicquid prater mandatum, est Idolum*; Whatsoever is placed in *Gods worship*, without the commandement of God, is an *Idoll*; for none hath power to ordaine or place a Ceremonie in *Christ his Church*, but himselfe, who is King of it. For instance whereof, there is a remarkable place amongst many, *Numb.* 15. 39. *And it shall be unto you for a fringe, that ye may look upon it, and remember all the Commandements of the Lord, and do them, and that ye seeke not after your owne heart, and your own eyes, after which you use to go a whoring; where observe both the Ceremonie and signification to be from Gods owne appointment; and further, every device*

device of man in Gods worship, is to be avoided, but against those there are divers Treatises never answered, nor like to be, yet it shall not be amisse by one indissoluble argument to put all the defenders of the ceremonies to it, which is this :

That which is mans device, and hath been an Idoll in Gods worship, must of necessity be an Idoll still in the worship of God. But the Ceremonies mentioned in the Service booke, have been Idols in Gods worship ; as *Crosse, Surplice, &c. Ergo*, they must be Idols still in the worship of God.

The prooffe of the former proposition, is from instance of *Abrahams grove, Gen. 21.33.* but being abused to Idolatry, as *2 King. 17.10. Ierem. 51.2. Esay 57.5.* then God forbiddeth his people the usage of it, because it was an Idol ; yea, commanded to *destroy it, Deut. 12.13.* The latter proposition none can deny. Here we might adde the foule abuses of the *Sacraments*, as *Baptisme*, and the *Lords Supper*, and that Iewish or Popish institution of *Churching of women*, called *Purification* ; and that bastardly piece of *Confirmation*, the particular enormities whereof we need not stand upon, they are so well knowne, especially to your Honours, which is a part of our happinesse : againe the Treatise would be too large ; yet we would not have the *Lent fast* forgotten, which the *Fathers* of our *Liturgie* make a *religious fast*, abusing places of Scriptures by misapplication of Scriptures, as *Isa. 2.12. Matth. 6.16. 2 Cor. 6.2. Matth. 4.10.* cleare contrary to the divine law, and indisputable prerogative of God ; the *Homilies* appointed by the Law of the land, the most and best reformed Churches, and the harmony of Confessions, none siding with them in it, but Papists and popishly affected.

Now we come to touch, and but to touch upon the *foppish* and *foolish things* in the Booke, besides the *foolish* and *senslesse translations* of some *Psalmes*, pressed by the Service-booke, as *Psal. 58.9. Psal. 68.30.* which would be too large to set downe and canvass. What can be said for those *Tautologies* and *Battologies*, used in the Service-booke, as, *Lord have mercy upon us, Christ have mercy upon us*, the very Popish *Kyrieleson, Christeleson* condemned, *Matth. 6.7.* the word *Battologie* here condemned, commeth, as the learned observe, from one

2. Part of
Homil. of
fast.

Anno quin-
to Elizæ. C.
quint.

scilicet.

Battus a ridiculous Poet, repeating the same words or verses often, and so Christ forbiddeth a *vaine repetition of words or phrases*; and the better the words are, the more grievous is the sin, so the vaine repetition in *Prayer is most odious of all*, both the heathenish and Popish *Battologies* are stricke dead at one blow (saith Master *Cartwright*) for numbling up the same prayers againe and againe, and can these repetitions of ours, being the very same in English go Scot-free? one foppery more, for we cannot name them all, namely, that mutuall *salutation* betweene *Priest* and *people*; in these words, *The Lord be with you, and with thy spirit.* which Doctor *Boyce* girding at the *Novellists*, takes upon him to defend from *Rub. 24.* with many invective straines, with other matter to little purpose: is it a good argument from *salutation* in *civill conversment*, to fall a *saluting* one another in the *worship* of God? if our Lord and Saviour forbad his Disciples to *salute any in the way*, so farre as it might be any impediment to his service, like unto that of *Elisha* the Prophet; how much lesse will Christ admit *salutations* in the midst of his Service; It seemes their devotion is very hot, that falleth to tossie a *salutation* whilest they are upon *Gods worship*. Hence is that apish tricke in the Northerne parts, that all the *women*, especially in comming into the Church, make a *curtesie* to the *Priest*. Doctor *Boyce*, for further confirmation, citeth the *Lyturgie* of *Iames, Chrysostome*, and *Basil*, but all know (as hath been said) that they who are acquainted with this subject, know these *Lyturgies* to be as *Apocryphal*, as the subject; the Doctor confesseth upon the report of *Bellarmino*, that *Trutenhemius* writ a whole booke upon *Dominus Vobiscum*, in which are many fruitlesse questions, and so we are sure the thing it selfe is fruitlesse.

Luke 10. 4.
2 Kings 4.
29.

Lib. 2. de
Missae. 16.
Lib. de Scri.
Ecclesiast.
fol. 51.

CHAP. V.

Of the Letany.

WE come now to the last piece of the matter of the *Lyturgie*, but not the least sinfull, but rather the most offensive: Namely, the *Letany*, not a *stump* or a *limb of Dagon*,
but

but the *head of the Masse booke*, appointed to be said on Sundayes Wednesdayes and *Fridayes*, yea, and at other times, if the Ordinarie appoint it: of this it may truly be said, as one said of the Pharisees sinne, that it was *either the sinne of Tossan. in the holy Ghost, or a sinne very nigh it*; so the *Letany* is *either blasphemie, or very nigh blasphemy*: upon these dayes one of every house must be present; setting a note of some pre-eminency, both upon these weeke dayes and the Service, yea, from the *Etymologie* of the word *Letany*, or *Letany*, the defenders of it will have it to be a more *serious and cordiall prayer* than others: it is observed by the learned, that the Antients had the order and manner of the *Letany* from the *Heathens*, as *Dionysius Halicarnassius* witnesseth, and *Causabon* observeth in these words: *Λειτουργία περὶ τῶν θεῶν* *Our sacrifices*, the Letanies or Supplications about the altars of their gods. *Polybius* renders the words very *handsomely and significantly* by the word, *μαρτυρία* *testimony*, which signifieth to *intice the gods by blandishing allurements*; these words and others used by humane Writers to the same purpose, as by *Homer* and others, falls in with the same fault, that our Saviour accuseth the Pharisees of, namely, *vaine repetition and multitude of words, for which*, saith Christ, *they thinke to be heard*. Now this *Letany* is a very *fascinating fardel of tautologies and Barlogies*, besides its other faults; in this *Letany* there is, *Lord deliver us*, eight times, *Hea e us we beseech thee* twenty times: to omit many desires to be delivered from things from which there is not the least appearance, no more than of the *french pox, the danger of being drunke at a Whitsun ale, or a purse cut at a stage play, and not so much*. In that prayer to be delivered from fornication, what meaneth that addition, and *from all other deadly sin, as though some sin were not deadly*. Again, after a *tautological* summing up, and repetition of the titles and Elogies of the Trinity tossed with responses, they fall on in a heathenish way to act the word *Letany* or *Maggany*, as it is well rendered, namely, as it were to *conjure*; and as if the divell were now to be dispossest (which no Priest must dare to doe by the Canon without license from the Ordinarie) they would use the very same pieces, namely, *By the mysterie of*

Canon. 15.

Serarius in Litan. Causabon. in Liturg.

P. 242.

Exercit.

P. 257.

Matth. 6. 7.

Porph. in
his doubts.

thy holy incarnation, by thy holy nativity and circumcision, by thy baptism, fasting and temptation; by thine agony and bloody sweat; by thy crosse and passion; by thy precious death and buriall, and by the coming of the holy Ghost, Good Lord deliver us. This piece of the popish Masse-booke, whence we have it, is no better than that conjuring or juggling of the *Magicians*, whereby they seemed to imitate *Moses* his working of miracles, which they did not, as the learned in that art testifie without *Magick spels*; they use ridiculous invocations saith the same Author, and so be the invocations in the *Letany*; and the better the words are, as we have said, the more grievous the abuse: and that we may not come short of the *Papists* Idolizing of this *Letany*, we have not onely our ordinary and weekly *Letanies*, but also our annuall or yeerely *Letanies* acted in procession. It is true we have left out the *Saints* in our *Lyturgie*, that was too grosse; but had the *Laudenses* got their colours fixed ere this, the *Letany* had been flanked with this stuffe. But why did they expunge that *suffrage* in King *Edward* his Booke against the *Pope*, From the *tyrannie* of the *Bishop* of *Rome*, good Lord deliver us? To shut up this cursory triall of the matter (for it is no more) how can the *Service-book-men* justifie these words of the Collect on the twelfth Sunday after *Trinity*, giving unto us that which our prayer dare not presume to aske? It is true, we obtaine more than we pray for; but what we dare not pray for, either in act or desire, we shall never obtaine.

The summe of that which hath been said we bring up into this Argument.

That service, the matter or bulke whereof is partly false, partly foolish and frivolous, should not be presented unto God.

But the parts of the *Service-book*, whether *essentiall* or *integrall*, are such, as hath been fully proved.

Therefore they should not be presented to God.

We humbly intreat your Honours to lay this argument in the ballance of truth, and if it weigh downe the *Service-booke*, let the said Booke, we pray you, be cast out of the Sanctuary as light.

CHAP. VI.

Of the Manner.

NOw we come to the fourth particular, namely, the *forme* or *manner*, vvhich is large, as *exorbitant* and *offensive* as the *matter*, the *forme* is the *essence* of a thing; say the *matter* were good, and the *manner* naught, God would never like it: for the old Proverbe is true, *God loves Adverbs better then Adjectives*: Bene better than Bonum. It was a good worke in David, to bring up the *Arke* from the house of *Aminadab*; but one *Philistine Ceremony* spoyled the whole worke. David therefore acknowledged the *breach* to be made, because *they sought him not in order*; when our Saviour taught his followers to pray in that *plat forme* of prayer, which a Father calls the *foundation* of all our prayers; he layeth not downe onely the *matter*, but also the *forme*; when yee pray, pray *bonum*, *after this manner*; *hold fast* (saith the Apostle) *the forme of sound words*, which thou hast heard of me, &c. where hee layeth downe, not onely the *matter* of *Preaching*, but also the *forme*; even so should prayer have a *forme* of *sound words*. Conformers to the Service-booke make *lonas* his Gourd, of one place of Scripture: *Let all things be done according to order and decency*. But as the place is no shelter for them, so wee wonder that they cannot see the grosse disorder of the Service-booke and Ceremonies, and still call for order. The Apostle rejoyced to see the order of the *Colossians*, but it would have grieved him exceedingly to have seene the disorder of the service: as he grieved at the superstition of the *Athenians*: for it is *Wilt-worship* which the Apostle condemneth in the same place of the *Colossians*; but to some particulars, and first to the *Minister*, whose change of *voyce*, *posture*, and *place*, is strange and ridiculous: for the first, hee must say some prayers with a loud voyce, not all: what can be the reason of this? but that of the *Masse-Priests*, that there are some *mysteries*: *Tanquam sacra Cereris*, that the *prophane Laicks* should not heare. Secondly,

- condly, for his *posture*; besides the *windings, turnings, and cringes*, his face must be sometimes towards the people, and sometimes his backe. Thirdly, the Priest sayes somewhat in the Church, somewhat in the Chancell, getting himselfe from the people as farre as he can, as if there were some out-fall betweene him and the people; or, as if hee were the *High-Priest*, gone into the *Holy of Holies*. In the second place comes the unmannerly handling of the *matter*: First, they have many short *Collects*, but a long and tedious *Service*; the persecuted Christians indeed, made short prayers upon the feare of the enemies approaches, when they were forced to flye. A good foundation we acknowledge; but to turne this into a generall and continued rule, will make but a scurvie building. Now, to the rest of the short cuts and shreds,
- Lib 1. p. 38. rather *wishes* than *prayers*, (as Master *Cartwright* truly calls them) for which Doctor *Boyce* falls foule upon him with an invective declaration, not with refutation; which course suits not with learning, much lesse with a *Minister*, calling
- Lib. 3. p. 210 In his Comment on Dominus Vobiscum. it a *rude speech* favouring more of the *shop*, than of the *Schoole*: but the abilities of the man is farre above his calumny; and why doth he not fall a rayling at him for answering the *Rhemists*, in charging the *Mass*-booke with the selfe-same fault,
- Matth 6 7. where he calls them *short shreds*, patched up together, to make a wearisome service upon the long last; what patched petitions? how scatteringly and disorderly divided, to the number of thirty or forty? what interrupting pauses, and posting on againe, with, *Let us pray*? In this they are like unto little Girles, who setting themselves as though they would sew, they cut abundance of cloth into uselesse shreds, doing no good, but hurt; and yet for further discovery of this unmethodicall and unmannerly dealing, let us put this quere to the maintainers of this patched *Service*; that Master *Cartwright* puts to the *Papists* for the *mammocks* of their *Mass*-booke.
2634. If such a suit (saith he) were offered to a mortall man, would he not rather thinke himselfe mocked by the suppliant, than honoured? After the same manner speakes God to the Jewes:
- Malac. 1. 8. Offer this now to thy Governour, will he be pleased with thee, or accept thy person, saith the Lord of Hosts? and if any object, that

that God speaks there of the *Blinde* and the *Lame*, the answer is easily made; whatsoever is not of God, in his *service*, for *mutter* or *manner*, it is *blinde* and *lame*: for the closure of this dismembring of Gods service, we annexe the *rosing* or driving the *Service* betwene the *Priest* and the *People*; for either the *People* pray with the *Priest*, or they repeat his *prayer*, or they adde some *responses* or *answers*, all unfuitable to Gods service. Sir *Thomas More* was so zealous in this way, that he did officiate at the Masse in his Surplice. If the Minister be Gods mouth and the peoples, and stand between them *in things pertaining unto God*, is it not a grosse absurdity? That when an Ambassador of State is delivering an Ambassage to the King, that the standers by or attendance, though much concerned in the businesse, should set in with the Ambassadors speech, or repeat what he saith, or interrupt his speech, with a pause of a response. This interrupting course in Gods worship is every way more grosse, as much as the high and dreadfull God is greater than the greatest King; and we are to take notice that *God will not be mocked*. Gal. 6. 7.

To shut up the point, one thing we cannot but wonder at, why the Popish Prelaticall Priests doe admit the common people a share in saying of *Service*, who will not have the people in any case to *try*, much lesse to *judge* of the *doctrines* Act. 17. 1. 3. of their *Teachers*, abusing the very Scripture that makes against them; for they call themselves the *Clergy*, alluding to the name *κληρικός*, which signifieth the *lot* or *portion*, arrogating to themselves the *Lord* to be their *portion*, and *they* to be the *Lords*. But by way of opposition they account the people no better than *unhallowed* or *carnall* people, calling Psal. 16. 5. themselves abusively by the name of *spirituall*, which with the former name *portion*, agreeth to all Gods people; but we 2 Cor. 2. 15 conceive the reason to bee this, that by filling their braines with the froth of that stuffe, and their mouthes with that confused noyse of words, (which the most of them regard no more than the foole of *Windsor*, that could sing all the *Service*) and how should God regard it: this they doe (we say) to shut them out from the *soule-saving Word*, and the Word from them, and then the Priests beare rule, or tyrannize

nize over them at their pleasure. Now we have done with the Arguments arising from the *Essentiall Bulke*, or *Integrall parts* of the Booke: whence wee desire your Honours to consider, how from foure impregnable arguments, namely, from the *name*, the *rise*, the *matter* and *forme*, or *manner*, we have necessarily evinced the ejection of the *Service-booke*, all which wee briefly summe up thus: That worship of God which for *Name*, *Originall*, *Matter* and *Manner*, is naught all over, is not to be suffered, head nor tayle, but wholly to bee cast out of Gods House.

But the *Liturgy* or *Service-Booke* is such a worship, &c. Therefore it is to be cast out.

CHAP. VII.

Of the Effects.

FROM Arguments taken from the *Nature* of the *thing*, we come to some Arguments *Collaterall*, yet forcible enough to evince both the *Equity* and the *Necessity* of our desire: and first from the ill *Effects* of the *Booke*, and that not *accidentally*, which might haply excuse the *Cause*, but *properly* and *originally*, holding alwayes, *in tali vel in tanto*, an evill effect argues alwayes an evill cause; an evill Bird comes alwayes of an evill egge, as bad fruit of a bad tree: yea, the evill cause is alwayes worse than the effect. *Nam propter quod aliquid tale est, illud ipsum est magis tale*, That which makes a thing evill is worse it selfe: For methods sake we will reduce the evils of the *Service-booke* into foure heads, distinguished from their severall objects: as, first, it shewes its evill effects upon the *Ministers*: secondly, upon the *Ordinances*: thirdly, upon the *People*: fourthly, against *God* most of all.

Sett. First, upon the *Ministers*, it worketh perniciously, whether they be *good* or *bad worke-men*, or no *work-men*; to instance in the later, where *Ministers should be apt to teach*, *Esay 56, 10* furnished with old and new Seers, Watchmen, Begetters of sonnes unto God, and builders up of the body of Christ: but this Book settles

2 Tim 3. 3.

Mat. 13. 52.

1 Sam. 9. 9.

Esay 56, 10

1 Cor. 4. 15

Eph 4. 11.

settles such blinde fellows ~~over~~ people, who can neither seed nor leade; what we pray you, is the procreant and conservant cause of dumbe dogs that cannot barke; idle shepheards, saying Sir Iohns; meere Surplice and Service-book-men, such as cannot doe so much as a Porter in his frock; for hee doth service, and the Priest onely sayes Service: is it not the Service-booke? A Priest in London, vvhen hee heard the Service-booke should downe, made this his maine argument, or rather idlement; vvhy, it should not: If they remove the Service-booke (saith hee) *What shall all the reading Ministers doe? they must goe begge, starve, or steale, for worke they cannot:* (the words were to this effect) not remembring the Apostles principle, *Hee that will not labour shall not ease.* Some yeares agoe, a very godly man being convented before that High-commission, was asked by some of them what he thought of the Service-book? the man being afraid to deliver his opinion of such a piece of ordinance mounted, fully charged upon him, the great Canoniers sitting by, ready to give fire; yet with much adoe, plucking up his spirits, hee told them freely, that it was a halter to leade a blinde horse to the water: such dumbe Diegoes, or devouring Caterpillers, may rightly be called, as the Prophet speaketh, *Foolish shepheards;* and so the Service-booke the *Instrument of a foolish shepard,* they truck away their foules, and the foules of others for a crust; are they not then errant fooles? And this foolish instrument the Service-booke is the *Broker* in this unhappy bargain.

Sect. There are another sort of bad Ministers, who will not be idle, (as they say) but they are very ill exercised; such the Apostle calls *evill workers, dogs, enemies to the Crosse of Christ.* The Apostle bids us *beware of such;* but indeed ours are worse than those false Apostles: for they preached *Christ, though of envy,* but ours preach *error, heresies, blasphemies, and calumnies out of envy, and not Christ.* Were there ever the like accusations heard of for *number and nature,* as hath beene laid against those *unparallel'd Ministers,* for *vilenesse,* both in *living and preaching?* The Goliath his *staffe,* wherewith they maintaine all this, and all their brags against

the *Host of Israel*, is the Service-booke. which is the *Helena* of the *Hierarchie*, the strict and totall observation whereof, *Lincolne* Articles doe punctually appoint. To those wee might adjoyne *Non-residents* and *Pluralists*, who knowing that *Service* will serve the turne, can have choyce of *Readers* to serve their *Cures* at a cheap rate. In *Kent* a common *Fidler* read *Service* for twelve pence a week: In another place, a *Black-smith* did the like; yea, the *Prelates* themselves trade in this commodity, when they have an *old off-cast servant*, the ruines of a *prophane wretch*, good for nothing, then make a *Priest* on him. Witnesse a *Prelates* Porter, made *Priest* of *Paddington*. One that we all know, *diebus illis*, Chaplaine to a great Officer of State, but now a proud *Prelate*, in the time of his Chaplainry, possessed three *Benefices*, to the value of seven hundred pounds a yeare, or thereabout, allowing nothing out of all this for the feeding of so many flockes, save ten pounds a piece, or thereabouts, to three poore *Curates*, with a number of cast *Service-bookes*, which are no good meat, neither cold nor hot; yea, had not this *Service-booke* beene, this man and others could never have beene so unconscionable.

Set.

Yet further, the *Service-book* hath beene the bane of many good *Ministers*, and that of two sorts, *Conformers*, and *Non conformers*; the later of whom were deprived of their *Ministry*, dearer to them than their lives; cast out of their *Free-holds*, against the Law of the Land, *Excommunicated*, *Imprisoned*, their Families dissolved, cashiered from all *Callings*; yea, their very being through calumnies and injuries thrust at; so that with *Fimbria* against *Scavola*, they quarrelled with them, *Quod totum ferrum in se non receperant*, that they received not the whole deadly weapon into their body; and what the quarrell, but the *Service-booke*? To which the *Ministers* must not onely conforme, but also subscribe; as to foure bookes more, some of which (it may be) they had never seene: that, *nothing in them was contrary to the Word of God*, *Monstrum horrendum*, O fearefull sinne to father *falsehood* and lyes upon God, for which the Lord may justly quarrell with this Nation!

Tul.

Now,

Now for the godly and painefull *Ministers*, yet conforming and subscribing; the Service-booke was a heauey burthen to them, and they groaned under the rigour of the Service: It may be said of the Service-booke, as it was said of *Gath* in another kinde, namely, it was *Metheg Amath*, the bridle of the hilly tract, or *strength of the Philistins*: so the Booke was the strength of the *Philistim* Prelacie, and a bridle with a *Curbing bit*, to stop, to wind and turne them at their pleasure; yea, sometimes to cut them in the mouth, if they delivered any such part of Gods Counsell, as touched their copy-hold; besides the scoffing calumnies that the Prelats and their Janizaries would put upon them; how did they grieve the soules of diuers worthy men, that diuers of them were forced to breake through that *Egyptian bondage*, with danger of their liberties and lives, if they had beene reached by the Prelates ill Angels, but flying with the *Woman* into the *Wildernesse*, the flood of the Service-booke out of the mouth of: *he Serpent*, was sent after them, but both fire and water conspired to the devouring of it; witnesse its arrivall at *New England*, two fellowes being drunke, addrest themselves by water to disperse some bundles of them; one of them swearing, that he would have a pipe of Tobacco in despite of the Devill, striking fire, the sparks fell into a barrell of Gun-powder, which blew both men and bookes all into the ayre; the men were saved by swimming in the water, and the Liturgie sunk when it could not swimme, and so we hope it shall. Some of us heard a painefull *Minister* complaine, with abundance of teares, a little before his death, *That so long as he, and such as he carried the Prelates sword after them*, they would never downe. We will shut up this point with a very remarkable observation; though God made conforming *Ministers*; being the *Dispensers of his Word* the meanes, to Jerem. 23. turne many from their *evill wayes*, yet this proved for the most part, but in the point of *life* and *conversation*, and not in point of *parity of worship*, according to our Lord and Ma- John. 4. 23, sters practice upon his patient, that Samaritan woman, 24. whom he reclaimeth not onely from *uncleanesse of life*, but also from a *polluted worship*; the Woman here is not onely

Cyril.

Tract. 13.
in Iob.

Self.

Sermon on
Psalm 118.
p. 78.

Canon 19.

touched in conscience for her evill life, but also desires to bee rectified in the case of Religion. Christ healeth her of both those diseases, and having given check (as a Father observed) both to the arrogancie of the Samaritans, and of the Jewes; for the latter was faulty as well as the former, though not in the like degree, hee layeth downe an undeceivable rule for both, that they, and all who will worship God acceptably, must worship him in spirit and in truth; in spirit, that is opposed to bodily service, as washings, annointings, garments, &c. In truth, that is opposed to shadowes and figures, whereof Christ is the substance and the body; such converts then as will reape comfort out of respect had unto all Gods Commandements, they must come downe from the mountains of impure worship. Austin hath a pretty saying upon this, that he that will draw neare to God, must come downe from his owne mountaine, or from the mountaine of his owne device in Gods worship; it is a duty laid on Christs Messengers, in preparing of his way, to lay those mountaines levell as well as others; but the good men durst not meddle with the Gerezim of the Service-booke, because they were captives to it, and partly because the Philistims that kept it would fall upon them.

We come in the second place to the Ordinances, blocked up by the booke, as close as the Ministers; we must give but a touch: as our Liturgian Masse-mongers, esteeme more of the Service than Preaching, so they juttle out, and keepe out Preaching with it. For the former, let Howson speake, not being ashamed to asserit, that Preaching is no part of divine worship, agreeable to that Canon of the constitution, Anno 1603. making a cleare and positive distinction betweene Preaching and Worship, in these words, in time of divine Worship, or Preaching. And for the later, we vwill cite but one testimony for brevities sake, namely, from the same Canons; If any Minister having subscribed to the Articles, and to the Liturgy, and to the Rites and Ceremonies therein contained, doe afterward omit any thing, he is liable to the penalty of suspension for one moneth; and after that, if he amend not, to excommunication: and lastly, if he continue so the third moneth, to total deprivation; they

they have their patterne from Pope *Pius* the fifth, who made the same *impious sanction*, for the *Breviary*, that at *no time*, nor in any case, any thing thereof should be omitted: yea, the Congregations of London have had too much experience of *Service* for *Sermons*, which exchange is very robbery, contrary to the Proverbe; for it is ordinary with the *Journey-men Levites* and *Letician-priests* to spin out all the time, in making up that course thred, of the *Service*, that is allotted for *Sermon*; and this they do of malice, like the dog in the manger; but were it good, they would never be so eager upon it; for the *Country Priests* will cast it thorow a riddle, and curtall it to the waste, to gaine a long after-noon for *prophane sports*; but judge ye *Honourable Senatours*. if this be not a miserable case, that *Hagar* should not onely *insult over Sarah*, but also thrust her out of her owne house. How unreasonable, yea, how dangerous a thing is it, that the *wholsome* and *soule-saving Word* of the *Lord Iesus*, should give place to a fardell of mens devices in the worship of God?

We come now in the *third place*, to the *People*: there are *sett*. three things of note in every common-wealth, *laici, patres, reges*, the *People*, *Religion*, and *Law*, the *Service-booke* intrencheth upon all these: as first upon the *Law*, in so many particulars, though we cannot name them all, that it justly may be called *Nemomastix*, a *scourge to the Law*. we will instance in one or two particulars: first by the *Law of England*, no *Clergie-man* to the very *Pope* himselfe, shall beare any *Rule*, or *Exercise any Jurisdiction*, *Nisi in rebus spiritualibus*, Except in *spirituall things*: witnesse the second *Lawyer* that ever wrote of our Lawes, namely, * *Bracton*, who lived in the time of * *Lib. I. fol. 5. 2. 2.* King *Henry* the third, when *Popery* was in the *Ruffe*; for a little before, in King *Iohn* his time, the *Crowne* of *England* was at the *Popes* disposing, which I alledge the rather, to shew the *Insolency* and *Impudency* of our *Prelates* managing of the *Service-booke* against the *Law*, to which book if *Ministers* will not conforme and subscribe, they out them of their freeholds, contrary to right and law; the iniquity of which course, hath been clearly manifested in *Candryes Case*. Another witnesse yet more antient appears in this particular,

* *Lib. 4. fol. 32. c. 6.* namely, * *Glanvill*, the first that ever writ of our Lawes, in the time of King *Henry* the second, under whom the said Authour was *Lord Chiefe Iustice*; and speaking of the Case of the triall of advowsons belonging (as he alledgeth) *Ad Coronam & dignitatem Regiam*, To the pleas of the Crowne; he produceth a prohibition to the spirituall Court, which he calleth *Curiam Christianitatis*, that they meddle not with the matter, though it might seeme collaterally to belong to belong unto their Courts; and if they should persist after the prohibition, then they are commanded by apparance to answer it in the *Kings Bench*. But how many of the *Kings Prohibitions* have been slighted by the *High Commission*, threatening those that have brought them, the *Case then depending*, having its rise from that *Service-booke*.

sect. Another Instance we will cite of their *incountering* of the Laws, it is decreed, that *Ecclesiasticall power shall neither Imprison nor fine, except in case of mutation of Penance*: but how many good Christians, both ministers, and others, have been not onely Fined more then they were worth, but also closely Imprisoned in the nastiest dogholes they could devise, never parting with them till their breath departed from them; and what was the ground of all these Illegal and cruell courses contrary to the Common and Statute Laws? but *Non-conformity to that Service-booke and Ceremonies*. We might be large in this point, but the Treatise will not bear it, only we pray your Honours, who are *Indices & Indices Legis*, the Judges and revengers of the Laws and breaches thereof, to looke upon this Law-destroying-piece, and to manifest that the Law of God is in your hearts, with which it cannot consist; cast it out of Gods house, that he may delight to dwell amongst us.

sect. In the second place, for the Service Books affronting of Religion, somewhat hath been said, and more we have to say in the Fourth *Evill Effect*, namely against God: but now a little more of its malignity against the people wherein we will be briefe. People are of two sorts, Good and Bad: how the better sort have suffered from this Iron Furnace, it is more then manifest, in spoyling of their Goods, losse of Liberty, defolating

desolating of their Families, being forced to wander from place to place, their nigh friends and acquaintance, not daring through feare to lodge them; at last forced either to forsake their native soyle, and dearest friends, with no small griefe, *genio patria plangente*; the genius of their Countrey, to speake vvith *Lysius*, *'amenting after them*; or if they staid by it, and vvere caught in the *Prelates* clutches, they told them vvhen they petitioned, they should lye till their bones rotted, as Doctor *Abbot* then *Prelate* of *Canterbury*, said of *Master Bais*, vvhom they stifled in the Gate-house, and all this, because they could not eat and swallowv down, to the choking of their conscience the *Arsnical* gobblets of that poysonable Booke, vvhich is vvorse than the Iron furnace, (for so the spirit termes it.) Gods people came out of that, but the furnace heated for the *not adoring* by their Service-booke, as *Nebuchadnezzers* for not adoring of his *Idoll*, did ordinarily consume such as vvere cast into it; so that it became like the *Lyons Denne*, vvhereof the Poet speakes:

Omnia te adversum spectantia, nullareversum.

Many impressions of ingresse, but none of regresse; but is this all? no, though it be too much, if any out of their zeale to Gods worship, stand up in opposition against that *Goliath*, vvilling to redeem and buy the truth at vvhatsoever rate they shall buy it. Indeed, if the adversaries may have their vvill, not only vvith hands spoiling of their houses, exposing of their families to all manner of miseries, but also vvith blowes, and that not of an ordinary size, but vvith tormen^ts and tortures unparallelled, as cutting, branding, sitting, whipping, besides shamefull pilloring, vvith censures of fines upon one, more than they vvere all vvorth; after all this, they cannot satisfie their rage in devising *Go'stotha's* bad enough, vvherein to draine out their hearts bloods, being deprived of the company of their vvives, families and friends, and used vvorse than dogs. Of such heavie inflictions upon Ministers and Gods people, vve professe vve never read nor heard, neither under the *Heathen Rome*, nor *Antichristian Romes* persecution; for though they tortured the *Martyrs of Christ*, yet they rid them out of their miseries vvith their lives, yea, the cruellest

left kind of *American Savages*, called the *Mobaukes*, though they fattened their *captive Christians* to the slaughter, yet they eat them up at once; but the *Service-booke Savages* eat the servants of God by piece-meal, keeping them alive (if it may be called a life) *Ut sentiant se mori*, that they may be the more *sensible* of their *dying*. One instance, and but one occurs to our reading, that hath some resemblance of this dealing. *Catulus*, to revenge his brothers death, desired *Sylla* to let him have *Marinus* his brother to revenge himselfe upon, vvho is said thus to torment him:

Lucan. l. 2. p. 33. *Cum laceros artus aquatq; vulnera membris*
Vidimus, & toto quamvis in corpore caso;
Nil anima letale datum, &c.

Which a Poet Englisheth thus:
May. His mangled joynts, as many wounds as limbs
We see, yet no wound deadly given to him,
Through his spoil'd body an example rare
Of cruelty, a dying life to spare.

Yet this *Catulus* did so but with one, but our *Catuli*,

Sic canibus similes-----

Like old dogs, have filled their shambles with many: the
aforefaid Poet gives a good reason for it in these words:
Lucan. l. 1. p. 14. *Nullus semel ore receptus, pollutus patitur sanguis mansuoscere*

May.

fauces, Englished thus: Never againe grow those jawes
pure that blood did once distaine: And why are these harme-
lesse men made worse then sheep to the slaughter; but that
they meddle with *Diana*, the *Service-book*, and the *Master*
and *Wardens* of that *Company*, who may truly say with *De-*
metrius, in *tuorum me ipsumque deorum*, By this craft we get our
goods; so we have better grounds than *Zipporah* had, calling
Moses a bloody husband, to say and maintain it, that the *Service-*
booke is a bloody booke. Another sort of Gods people there
were, who were so terrified with the cruell usage of their
brethren, that either they durst not search into the rotten-
nesse of this *Piece*, and so like blinde men that swallowed
many flies; and some, it may be, that did see the evill of it, durst
not avoid it, for feare of a worse turne from the *Scribes* and

Joh. 12. 42. *Pharisees*, then casting out of the *Synagogue*.

Lastly,

Lastly, some people professing the Lord Iesus, and having been *Sell.* very usefull in Gods House, by the necessary avoiding of this quick-sand, have for want of good take heed, been cast upon the rocks of *Separation. Anabaptisme,* and other unsound *Tenents*, which hath made a very great breach in profession. For which see more in *Zyons plea*: and though the rise of *Se-* *P. 34, 35, 86* *paratisme* and other *Sells*, be there justly charged upon the *Hierarchie*. yet by shunning of this sowre pasture, they fall unadvisedly foule, on *breaking* of the *hedge*.

Now we come to the *worser sort of people*, of whom we *Sell.* may truly say, that which the *Pharisees* said falsly of Christ. *A cursed people, not knowing the Law.* all the provocations in the Land, have not made havock of so many soules, especially under colour of good, as this hath done; it *Ignorance be the mother of destruction*, then much guilt lieth upon the Service-booke. *Where there is no vision, the people must perish,* or in *Pro. 29. 18.* the first language, *are left naked.* So how many Congregations are stript stark naked of the Word in this Land, in some of which it is well knowne, there hath scarce been a *Sermon* in an age; and in most places where they have preaching, it is neither *Seed to beget, nor Bread to feed upon.* And what *makes* this nakednesse but the *Lyturgie*? which is *enmity*, both to good *Ministers* and *Ministry*: For as the *Ivie* which winding it selfe about the *Vine*, drawes the sap and spirit out of it, so the advancement of this *Lyturgie*, leaves neither *life* nor *spirit* in the Ordinance of the Word; and being *like priest like people, love to have it so*: for the *Lyturgie* will never bring them out of the deadly *Lethargie* of sinne; it will never awake the soule, nor pierce the conscience, and therefore they love it, as *Micah* did his *Idoll*. But let a man of God, by the light of the Word, discover their wretched condition, he had as good stirre in a *Hornets nest*, they will quickly hunt him and pursue him to the *Lyons Den*, if they can; but (God be blessed for it) the *Beasts* are in *chase themselves*. The love and liking of *evill men* unto this Booke, is an evidence of the *badnesse* of it, for if it were Gods Ordinance they would hate it, as they doe the Ordinances of God; as *Isaac* tooke *Abimelech* his sending of him away for a token of his hatred: so when a *soule-hating* *Gen. 26. 27* *people*

Gen. 26. 27. *people set away the Word, and cleave to the Service, or the Service joyned, it may be, with some dead Ministry, then it is a token they hate the former, and love the later. A worthy Minister went to visit one of his flocke upon his death-bed, a man of quality, for the world, but an enemy to goodnesse; the Minister groping the pulse of his estate, he asked the Minister what he thought of the Bishop of Canturbury, which the Minister waving (it being dangerous then to call a spade a spade) he asked the party if he would pray with him, he replied yea, if he would do it on the Booke of Common-prayer. To shut up this point, we will make but generall mention of the troubles which this Booke did bring upon the English exiles in forraigne Nations in the time of the Marian persecution, for the information in the particulars whereof, we referre you to a Booke called *The troubles of Franckford*, where from their first erecting of a Church in *Franckford*, Anno 1554. this Book and the Patrons thereof, never left persecuting of those that could not brook it, till after the death of Queene Mary they returned home: in these troubles we commend three things to consideration: First, in all these broyles and unchristian vexations, the maintainers of the Booke dealt both maliciously and fraudulently with the other party. The second thing, the Patrons of the Booke, could not alledge any thing for it, and for others that they held, but such Popish stuffe as they did foot upon.*

Lastly, some of those Patrons upon their returne, became persecutours of such as stood for the whole truth.

See.

The last Evil effect, but not the least, is, against God, we mean directly, or more immediately, for indirectly all the other Effects were against God; but as all sin provokes God, so corrupt worship is that sin against which the jealousy of God is inflamed, and he becomes a consuming fire; yea, the Lord calleth such worship by way of transcendencie abomination. If Moses would not sacrifice in Egypt, because it was an abomination to the Lord, (as hath been said) why should we provoke the Lord by abominable service? All systems of Theologie are full of this in the Thesis, therefore we will not insist upon it, but come as briefly as we can, to adde something, to that which hath been spoken of the Hypothesis or Service-book, which M. Calvin calleth (as hath beene

Exod. 20. 5

Deut. 4. 24.

Deut. 12.

32. 31.

2 Kings

23. 15.

Exod. 8. 27

beene said in his letter to *Franckford*, the *leavings of the popish* P. 89.
dregs: so the papistick Ceremonies therein contained, are
 truly called by that *Franckford Booke* *burthens, yokes and clogs*,
 to Gods People and his service; besides those which have been
 names, we will speake but a word or two more, namely, of
Festivall dayes, to *Saints*, at least *transitive*, though not *deter-*
minative, as the *Papists* excuse their *Idolatrie*. The other is
kneceling at the Communion; the former is an *intrenching* upon
 Gods prerogative: For none can appoint an *holy day*, but he who
 hath made the *dayes*, and hath all power in his own hand,
 which is cleare; first, from the *denomination* of them in both
Testaments; in the *old* they are called the *solemne feasts of Ie-*
hovah, not onely because they were to be kept to *Iehovah*,
 but also because they were of his appointing, and so in the
 new Testament, as we read but of one for the selfe-same rea-
 sons, it is called *The Lords day*: another instance of clearing
 is from that *brand of rebuke*, that is put by God upon that
Ieroboam that made Israel to sinne: he, and he onely that the
 Booke of God speakes of, took upon him, besides all his *Idols*
 and *Idolatrous tricks* not to appoint another *Numericall day*,
 but the same day of another *Moneth*, namely the *eighth*
Moneth, where God hath appointed the *seventh Moneth*, and
 that out of respects *speciously politicke*, because in the *eighth*
Moneth all the harvest would be in: and they might feast more
 freely. Secondly, that the *Lords feast* being finished in *Ieru-*
salem, they might come to *Ieroboams feast*; but these *fig-leaves* 2 Kings 6.
 could not cover him, his *scarres*: but the *spirit* chargeth 12. 32 33.
 directly upon him, *that that was the Moneth* that he had *tyed*
 or *coined to himself*. *Gretzer* the *Jesuite* commends the *English*,
 (though it be nothing to our commendation) *Quod Calvinis-*
papista Anglice, &c. That as the *Popish-English-Calvinists*, De test. 23.
 are freer in other *Rites and Ceremonies*, than the *Puritans* cap. 2.
 in *France and Germany*, and other where, so they are
 in *holy-dayes*. And to say the truth, we are too free indeed; for
 as a learned man observeth, we have *more holy dayes than ever Cartwrig*,
 God gave to the *Jewes*; we will not insist on this subject, *reph. 21.*
 they who will know more of it, let them read *Altare Da-* Ps. 42. &c.
mascenum, only we will point at these two places, which may
 G 2 fully

Lev. 23. 1.
 Exod. 34. 5

Rev. 1. 10.

2 Kings 6.
 12. 32 33.

De test. 23.
 cap. 2.

Cartwrig.
 reph. 21.

Ps. 42. &c.

Gal. 4. 10, fully shew the unlawfulness of them : *Ye observe yeeres and*
 11. *dayes, I am afraid of you ; Let no man iudge you in meat or in*
 Col. 2. 16. *drinke, or any part of a holy-day.* Yet those *holy-dayes*, though
 then out of date, were better than *ours* ; for they were of
Gods appointment, and so are not ours.

Self.

Colum.

Self. 21.

Followeth in the next place *Kneeling* at the *Sacrament*, the
 last particular that we are like to touch upon; for if we should
 reckon up all, a great volume would not hold them. This *Pe-*
pish moderne posture, of not above 400. yeers standing, which
 (as hath been said) and *Peter Martyr* witnesseth, *Propter*
transubstantiationem & realem praesentiam inuenta est in
Ecclesiam, &c. That to maintaine transubstantiation or reall
 presence, it was brought into the Church, and therefore to be
 abandoned with it. Though *Innocent* the third, 1215. inacted
 for *transubstantiation*, & *Honorius* his successor decreed for a *re-*
verent inclination of the body, to the *Sacrament* changed in-
 to a *breaden* God, yet was it not used untill the succeed-
 ing *Popes*, thinking this reverence not enough for the counte-
 nance and maintenance of their upstart *Deities* allotted thereto,
 the highest point of *adoration*, for which there is neither
Scripture nor *Antiquity* ; neither *Precept* nor *President*, but
 from the *Man of sinne* ; neither do any Churches use it, save
 the Synagogue of Rome, some *Lutheran Churches* and
ours ; and howsoever this *misplaced worship* hath been cruelly
 manned out by the *Prelacie*, and fomented by that mis-begotten
 conceit of humility in Gods *worship*, because they knew no
 better, yet the truth is, it is meer *wish-worship*, and hath been
 a sharpe rod to Gods people ; yea, and proved a *Scorpion* to
 somes consciences, witness the former, the violent
 deaths of divers for refusing this gesture, vs that worthy
 Gentleman, *Master Dyton*, stifled by his imprisonment in the
 Gate-house ; *Master Porter* of *Ware* in the New prison, and
 others: but because many learned and unanswerable Treatises
 are out against this disapproved gesture, it shall be need-
 lesse, *actum agere*, to doe a worke so often done. It is
 true, some have attempted to say something for it ; but in the
 ballance of truth, *hoc aliquid nihil est*, that something is just
 nothing. For brevities sake we will onely shut up the piece
 with

with one binding Argument. To adore in, by, or before a Creature *respectively*, or with a relation to the Creature, is Idolatry.

But to kneel at the Sacrament, is to adore, in, by, or before a Creature, *respectively*, with relation to the Creature. Therefore it is Idolatry.

The explanation of the *termes*, will make the argument the better understood: as, first, *adoration* is the highest point of *externall worship*, which God will not admit with an interment or relative respect to any Creature; for that makes the Creature *Objectum significative à quo*, that is, the motive of the worship; the termes thus explained: this is the very same argument that our learned Divines stop the Papists mouths with, in the point of adoring God mediately by the Creature; and as the Papists cannot deny the Major; so sense and reason, yea, the injunction of the commanders all verifie the truth of the *Minor* in kneelers; for they cannot deny the Elements to be the motive of their kneeling, the conclusion then must needs hold; that it is Idolatry distinct or improper at least, as we argue against the Papists: but if the minds of thousands of ignorant receivers in the Country were knowne, it is to be feared, they fall foul on conjunct or proper Idolatry, making the Bread *objectum determinativum*: in plaine, the Bread the object of their worship: with which sin the Papists charge all the Protestant-kneelers; for, *if Christ were not there bodily* (say the Jesuits) *we would rather be racked with horses than kneel*. So said Spalato after his revolt to Rome, and we confesse ingenuously, if the Papists should retort this argument upon us, it would put the learnedst *Conformers* to a *non-plus* to evade it. Here were place to have a sling at the Crosse, but we referre the desirous reader to *Zyons plea*, wherein there is a succinct and learned Treatise p. 95. 100. against the Crosse, proving it by many strong arguments, to be the marke of the Beast. All these, and much more are the household-stuffe of the Service-booke, against which we will produce one argument more in the closure of this point, namely, God will not hear the prayers of the Service-booke. *Ergo*, they are not to be offered.

John 9. 31. The Antecedent shall be proved from that place of Saint Johns Gospel: *God heareth not sinners, if any man be a worshipper of him, and doer of his will, him he heareth*: out of the latter part, we reason thus negatively, a *Contrario*: those prayers which are not a doing of the will of God, God heareth not.

Rom. 8. 27. This proposition is confirmed from other places, the Intercessions of the Saints (saith the Apostle) must bee according to the will of God; and if they be not, the Lord will say, who requireth them?

Now to the latter Proposition:

But the Prayers of the Service Booke are not the doing of the will, nor according to the will of God; witnesse all the former Reasons given against it; therefore *God* will not heare them.

CHAP. VIII.

Three Motives.

HAving thus clearly evinced by so many Reasons as a cloud of witnesses, the unlawfulness of the *Liturgie*; for the expunging wherof we shall adde some more Motives in the closure: Let us now humbly crave your Honours favour, that according to the justnesse of our desires, and the truth of the reasons alledged; you would be pleased for the love that you beare and owe to the *Lord Iesus*, to the puritie of his worship, to the thriving of our bodies, soules, and estates, to the turning away of Gods judgements, mediate and immediate, to your gaining of honour above all your predecessors, to the chearing of the hearts of Gods people, the daunting of the enemies, and the making our Jerusalem the praise of the world; by all these, and many more, wee againe and againe intreat you, to plucke up that Plant of the Service-booke, which God never set. Oh, how the Prelaticall Priests grumble, when they heare of this place, and as the wicked *Manichees* abuse this place, in a pplying it against the Law of God; so we have had woful experi-

ence
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ence, how the *Hierachicall crue*, indeavour with tooth
 and naile; and therein worse then the *Manichees*, to sup-
 plant *Gods Law*, of whom we might justly say with the
 Prophet, *They have almost undone thy Law*; the worship
 of God is a prime and precious piece, *the ultimate end*, as
 a *Divine iust*, of all sacred performances, though the *edifi-* *Affect*
cation of man be the end subordinate: pure it is, and should
 be like God himselfe; yea, it is called *the feare of God*, in re- *Dial. 15. 10.*
 gard of that reverend awe that should be upon men, when
 they are in divine duties; when *Iacob* awaked from the *Esay 29. 15*
Vision, it is said he was afraid; and said, *How dreadfull is this*
place, this is none other but the House of God, & the gate of Hea-
ven; by which is meant, *the House of God where his Saints are*
assembled, whose feare should be as *Iacobs*, not a *slavish feare*,
 nor an *Idolatrous feare*, but a *filiall feare*, not daring to present *Gen. 28. 17.*
 to their Father in worship what he hath not planted and
 commanded. *Bernard* descants very sweetly upon this;
terribilis plane locus, dignus omni reverentia, &c. a terrible *6 Scem.*
 place indeed, (saith the Father) not meaning the *stone walls*, *Plal. 17.*
 but the presence of God in the assembly, where the faithfull in-
 habite, the Angels frequent, and God himselfe dwelleth.
 How curious was *Moses*, the man of God, in the matter and
 manner of *Gods worship*, that he would neither have horne or
 hoofe over or under the Commandement, that was the
 ground of his punctuality, from which he would not goe one *Exod. 12.*
 haire breadth; and wherein we intreate your Honours *26.*
 to follow him to the full? *Caleb* is said to follow God; *wee*
will goe and sacrifice unto the Lord our God, as he saith say unto
us, Can it bee so said of the *Service-booke*; no, sure it is no
 sacrifice of a sweet smell. Let any man that feareth God,
 tell us ingenuously, if he beleeveth that Christ, the *golden Cen-*
ser standing at the *golden Altar*, will receive the *Liturgie* - *Rev 8. 3. 4.*
prayers & perfume them with the odours of his merits, pre-
 sent them to the father: surely we have no ground for it, be-
 cause (as hath beene said) they are not according to the
 will of his Father. Yea, Christ seemeth to threaten out of his
 owne mouth the contrary, in the *16 Psalme*, which is meant
 of *Christ*, he speaking of, and threatening their Idolatrous

vice, hee tels them plainly, hee will not powre out their ob-
lations, that is, hee will not bee a *Mediatour* to their servi-
 ces: and surely this is no acceptable service; it is no bea-
 ten oyle for the Lampe (though Master *Wommocke* plea-
 ted to stile it so) it is not sure that *pure oyle*, out of the *two*
 Zach. 4. 3. 4 *Olives*, into the *golden Lampe*, that lightens the Sanctuary;
 but it is rather *Traine-oyle*, and scarce so good, that foules the
 house, and darkneth the light; and for its *messages to heaven*,
 which he mentioneth in his Epistle, we have made a good
 plea, (as we conceive) for the contrary, let him disprove it
 if he can; for the whole booke, though it concerne them
 with whom he dealeth in it; yet becaule it glitters as if there
 were mettall in it, we may lay it a little to the *test*. The Epi-
 stle hath two heads; in the former he maintaineth set
 prayer in generall; in the latter he endeavoureth to justifie
 the set prayers of the *Lyturgie* in particular; in both these
 the expressions be smooth, & the palliations stretched to the
 furthest, but it may be said without offence of both, *λίαν τι*
καλῶς οὐκ ἔστιν ἡ ἀκολουθία; too neat, but nothing usefull. The head of
 set prayer we have not touched yet, till we come to answer
 some objections; but wee cannot but wonder at Master
 Epist. p. 7. *Wommockes* incogitancie, to father a set forme of prayer
 upon *Timothy*, terming it, *the first furniture that hee provided*
for the house of God: a strange position, and as unfoundly
 grounded from *Saint Pauls* direction. (Surely the Jesuites
 would blush at it) or at least it might be one of *Iohn of*
Crage his observations: from these words, *I exhort not that*
you pray, as he glosseth, but that *Prayers be made for all men*.
 1 Tim. 2. 1. *Made* (saith he) *i. e. set prayers*. This is like *Iohn of Gar-*
lando's tricks, that did what he could to spoyle the Text with
 the *Glosse*: It is like a *Sorbonists mis-exposition* of that place,
Exod. 29. 39. Thou shalt present one Lambe; the word *Gha-*
sak signifieth *to make*, which hee and the *Romanists* apply to
 the words of Institution, *Hoc facite, Make this a sacrifice*;
 which as *Galasius* observeth, is a very ridiculous piece. Doth
 any man thinke, that this was either *Paul* his intention or
 Pastor. *Timothy* his practice? no, sure it is a grosse mistake of the
 word *ποιῶν*, which doth not signifie a *set forme of Prayer*
 exhibited

exhibited, but as the learned in the tongue observe, it signifieth *preces fundere, to poure out prayers by the helpe and guidance of the spirit*; proved by the comparing of other places where the same word is used: againe, the Spirit is said to make request for us, dare any man glosse it by making a set forme of prayer for us? no sure, but the meaning is, he causeth us to make request. To be brieft, let us see how to untie this knot; if *Paul* in these words prescribed a *set forme*, and *Timothy* made it the furniture of *Gods house*, then such a forme should be found; and all the Prayers injoynd by *Paul* should be set formes, because he injoynes no other prayer here, than he doth other where in other words, signifying to pray, as *προσκυνειν & προσευχαι*, both signifying to pray. *Luke 22. 33* *1 Cor. 14. 15.* and many other places: but to assume, first, no patterne is to be found: secondly, to affirme that all *Pauls* prescriptions of prayer were for set formes, were a very grosse and absurd fallhood.

• *Erge*, so is the ground whence it ariseth.

He might as well have said; when *Christ* promised to pray for *Peter*, that he promised to make a set forme of prayer for him: for the words in both places are *synonyma*: but enough of this, which is besides our purpose. *Luk. 22. 33.*

Now, let us view as briefly as we can, what he saith for the *Lysurge* in particular: he confesseth it to be the daughter of a Roman Catholicke, that is well, and so doth *D. Boyce*: the Novellists say (saith he) that our Communion Booke is nothing else but the Roman *Missall* and *Portius* thrust out of Latine into English, which the Doctor contradicts not, for he could not: Why, saith Doctor *Hal*, out of ancient models, not Roman: yea, why should the childe be beaten for the Parent, saith *M. Womack*? For answer, if the childe bee as like the parent in nature and properties, as hath been proved, as an Egge is like to an Egge: then there is roome for neither in Gods worship, but both mother and child, like *Hagar* and *Ismael*, must out of dores: for the parallels of *Saboth*, *Sun*, and other things, wherewith he would palliate, they are not *Homogeneous*, or of like nature; for nothing can make the clean in Gods worship, being mans device and worship still.

H

Again,

Luke 5. 33.
Phil. 1. 4.
Rom. 8. 26.

Luk. 22. 33.

Epist. p. 25.

Gospel first
Sunday in
Lent. p. 12.

- p. 28, 29. Againe, the maintenance of these shreadie and scrappie Prayers, from *gadding of the soule*, is but a *gadding argument*.
- Epist. 121. We have spoken of the ground of short and sappy ejaculations, upon other ground, and nothing like the foolish patches of the Masse-book. *Austin* tells us of the many prayers that the *Israelites* made in the *Egyptian fornace*, and that they were short ejaculations, but they would have continued them, but for their burthens; but men are forced to breake off here, where there is no burthen, but the Service-booke it selfe.
- p. 33. Againe, he hath a plea from the *Leprou-house*, wherein we are very willing to joyne issues with him; he confesseth that the old *Roman* Liturgie was like a Leprous house, the plague was spread in it; but now it is *picked, scraped, plaistered with well-tempered*. (or rather *untempered mortar*) hee should have said, that upon the deepest search *no corruption can appeare*, and therefore to be judged cleane by the Law; but there he goeth too farre, and farther (we conceive) then most of the Prelates would doe in a cold mood; yea, herein
- p. 34. he is contradictory to himselfe, for he acknowledgeth scars and defects in it; and in his last page of the *Survey of the*
- p. 33. *Parallels*, he joynes in evidence with the Author, in the discovery of errors, and sueth for justice; but if the Leprosie breake out againe, then no affection of our Communion may lodge it. Now to apply, as the house infected, was utterly to be demolished, and the rubbish and ruines thereof to be carried forth into an uncleane place: The Leprosie of the Masse he grants to be this fretting Leprosie, the pieces wee have (though we have them not all) are the very same in another tongue. The Leprosie, of whose matter, manner, and contagious effects, wee have fully proved; and the burthen of Ceremonies therein contained and pressed upon mens consciences, to have beene, and to be still abominable Idols. Then it will follow, that all the water and industry of the world cannot cleanse it, no more than the skin of a *Black-amoores*, or the spots of a *Leopard*, which God can only change, but will not doe with matters or meanes of strange worship; then, as rubbish they are to be cast out into an uncleane place:

Levit. 14.
43, 44, 45.

place: marke, *an uncleane place*, not the meanest cleane place allowed it, much lesse the *Sanctuary of God*. Upon this place, a learned Author observeth, *that we are taught by this dyntworths severe Iudgement, to abandon all sinne*, but more particularly, to abolish all Idolatry and Instruments, and Implements of Idolatry. Citing that place which might serve to cleare this point, if there were no more: *Yee shall also defile the covering of the graven Images, and the ornaments of thy molten Images, &c. Thou shalt cast them away as a menstruous cloth; thou shalt say unto it, get thee hence.* Upon the passages of the Appendix we shall touch when we answer the Objections: as for the parallel which he vieweth, the Author will make it good.

We proceed then, under your Honours favour, to our suit against the *Liturgy*, without controversie, *it is the garment spotted with the fish*, condemned by the Apostle *Iude*, which some expound by that of the Apostle, to be *an abstaining from an appearance of evill*; and so indeed, this were enough to abolish the book. The best Expositors apply the place against the *Carnall Rites and Idolatrous Ceremonies, devised by men in Gods worship*; which, if the Papists were cleared, (saith one) from the grossest of their Idolatry and Paganisme, would condemne them, and will not the retainment and maintenance exceedingly condemne us, that professe we are come out of *Babel*? To these Rites and Ceremonies, saith the same Author, as to that *spotted profession of Popery*, we should not conforme our selves, neither in *use* nor *opinion*, but decline in all things, the very shadow and shew of them. What can be said more emphatically to the purpose? as God is to be admired in the least of his creatures, as well as in the greatest, (saith a Father;) *Ita mente Christo dedica, &c.* So a minde devoted to Christ, doth as well take heed of small faults as of great, especially in Gods worship. The Hypocriticall and Idolatrous Jewes are not onely rebuked and threatned for eating of *Swines flesh*, contrary to the Law; but also, *that the broath was found in their vessels.* Austin comparing the ten plagues of *Egypt*, with the ten *Commandements*, tells us, that the turning of the *water into blood*, doth signifie the corrup-

Esay 30. 32

Self.

Veise 23.

1 Thess. 5.

22.

Doctor

Wilket.

H. eva. Ep.

Nepotian.

Esay 65. 4.

Quest. 4. 5

ring of divine worship by humane and carnall inventions of flesh and blood. The Service-booke and Ceremonies being such, we have grounds to desire, and your Honours to grant (as we conceive) *ej-ctiōnem firmam*, against them both. Sarah by Gods appointment, wils Abraham to cast out Hagar and *Gen. 21. 10* *Ismail*, the Bond woman and her sonne: and why the Mother with the Sonne; for it seemes she offended not? yes, it seemeth (as the learned doe observe) shee was an *Abbetter* of her *Sons* evill; so the Service-booke and the Prelates, the Cup and the Cover, the Mother and the Son, should be cast out together: that riddle of the *Snow* and the *Water* may well be applyed to them,

Mater me genuit, mater quoque gignitur ex me.

My mother brought forth me, and is brought forth by me; that proud Hierarchicall humour in *Austin* the first, brought in the Liturgie, and that Liturgie hath brought out, and hath kept up to this day the Hierarchie; if Christ be King of, and in his Church, in a more glorious and eminentiall way (as who dare deny it?) in word, though too many doe deny it in deed, then consequently, without all controversie, he must appoint his owne officers, government, and service. Now, there is nothing more inculcated, and laid home in the Book of God, than Christs *Kingly* office, to which all are subject, and it is subject to none; wee will but cite some few places of *Phil. 2. 6.* many: *I have set, or annoynted* (saith God) *my King upon Zion, the mountaine of my Holinesse*, by which he meaneth his Church. Whence a learned godly Minister delivered within these few dayes; *that as Christ set up his Church, so it is his to provide for it*. To appoint and no others, offices and officers, and all religious service or worship, to which we were onely to submit, and to none other; another testimony from the Prophet *Esay* shall suffice: *Unto us a childe is borne, and a sonne is given, and the government shall be upon his shoulders, and his name shall be called wonderfull, &c.* Now, if God never tooke off this government from Christ his shoulders, nor Christ never gave it up, nor all the powers of heaven, earth, and hell, be able to shake it; then first it must follow, (as the Spirit speaketh) *that of the increase of his government there*

there must be no end. Secondly, it is every way as good by consequence, that he will have no service or worship, but of his own appointment. *Porphyrus*, who was a great *Necromancer*, (as *Eusebius* witnesseth) doth tell us amongst other things, *Lib. 8. de* that the Devils themselves (whom he calls Gods) signifie unto *prep. Evang* their especial servants, the *Magicians*, *Quibus rebus &c.* with *c. 6.* what things they are made to appeare; what is to be offered unto them, what dayes they should chuse, and what signes and Images they should make: which assertion *Austin* confirmeth, *Non* *Lib. 1. de* *potuit nisi ipsis primis doctis disci quid quisque illorum appet* *cross. 122* *c. 16* *eat, vel quid exhorreat*; it could never be learned but by their teaching (meaning the Devils) what every one of them desireth, and what they abhorre: since the Devill then loves to be Gods Ape in every thing, and his highest Meniall servants account it nothing but reason, that he should prescribe orders in his own House, and appoint what Service and Ceremonies therein as he pleaseth; shall not the King of Kings, and Lord of Lords, and onely he, appoint how, and by what meanes he will be served in his owne House; this is the reason why the Service of God is called *λογικὴ λατρεία*, *reasonable service*, *1 Epist. c. 2.* for so we translate it, which might be more emphatically rendered, *sincere service, unmixed service*, according to the Word; for so the originall word signifieth, as the Apostle *Peter* calls the word, *λογικὴ γάλα*, *the sincere milke of the Word*. Now, to draw to an end, for we are forced in the bulke to exceed our intention; we crave leave further of your Honours to binde our desires with three strong motives for effecting of the worke, namely, from *Example* or *Patterne* for doing of it, from *danger* if it be not done, and from the universall Covenant binding every one in his place to the doing of it.

CHAP. IX.

I. Of the Patterne.

Tit. 2. 7.

FOR the first, as the Apostle willeth, to shew our selves to others, *Patternes of all good workes and words*; we should make others good Examples, matter of our Imitation: *Brevius iter per exempla quam per precepta*, Patterne is a more compendious way then Precept: good Examples from Gods people have the force of a Generall rule to apply: all the Reformed Churches, when God turned them from darknesse to light; they expelled the Prelates, as the Officers of the Kingdome of darknesse: and the Popish Liturgie, as a false worship, and worke of darknesse. To passe *France*, the *Low-Countries*, *Geneva*, the *Palatinate*, and others, bee pleased to cast your eye upon our Neighbour Nation of *Scotland*, who have neither left root nor branch of Prelate or Popish Liturgie; and have not wee the same reasons to reject both? It is an infallible rule, both in Divinitie and Politie, both in Church and Common-wealth, *Ubi sunt similes causa & circumstantia, ibi locum habet exemplum*; where there are the like causes and circumstances, there example takes place: the causes why they cast both out, were their offensivenessse to Christ, his Church, King, and State; and hath ever Nation beene so prejudiced, in all these particulars, as we have beene? and have we not beene, and are, partly yet environed with a mantle wall of evill circumstances: as the Prelates aggravation of their cruelty in preiling of that Booke, and other-like stuffe, their insolent domineering over Nobility, and others; yea, their daring attempts, to set a-foot their interdicted power, and their supercilious insultations, their proud words, and affronting attempts, vented by themselves and their Priests, even now, when the hand of the Lord is lift up against them, which they will not see; but they shall see it: in this they are worse than the *Egyptians* or *Philistims*, who were content (the Lord his hand being

1 Sam. 6. 6. upon them) not onely to let the *Arke of the Lord* goe, but also

Pareus in
cap. 11. ad
Rom. p.
1114.

also sent it up in the handsomest way that they could, taking *Egypt* for an example, in this their insolent striving against God and his Truth: they may be compared to the Peasants of *Lycia*, whom the Poet sayneth to bee transformed into *Frogs*, for their cruell and barbarous usage of *Laïona*, of whom *Lactantius* also makes mention; but the Poet tells us, that for all the *Metamorphosis*, they left not their old manner:

Litibus exercent linguas -----

Et quamquam sub aqua sub aquis maledicere tentant.

Englified thus:

Their brawling tongues, but setting shame aside,
Though hid in water, under water chide.

Or, with *Du Bartas*, in this posture, they may be compared to *Lizards* or *Snakes*, cut in pieces.

Threat with more malice, though with lesser might,
And even in dying, shew their living spight.

Or, as God said to *Moses* of *Pharaoh*, that he would not let his people goe, no, not with a strong hand, that is, he will stand out with God; so doe they, they will not let the *Ordinances* goe, the Liberty of the *Ministry* goe, they will not let the *Kingdome of Christ* goe, though *Gods strong hand* be out against them; but as he fell at last, so shall they, and all their houlhould-stuffe, and never rise againe: the *Scots* have put them in the Pond; let the love of the truth lead you, and their practice be to you as a speaking Embleme in the words of *Gedeon*, Look on me, and doe likewise. We will shut up the point with a parallel of loyall entertainment of Kings, in their inthronization: the men of *Judah*, and the men of *Israel* contended zealously, who should be most officious in crowning King *David*, though he was crowned before: *Judah* annoynted him King over them, and *Israel* did the like over them; and to bring the parallel nearer home, what pious emulation was betweene us and our brethren, the *Scots*, to set King *James* of blessed memory upon the Throne of *England*? they might both deservedly say, (for they shewed it in effect) that they were his flesh and bone, as *Israel* said to *David*, he was no stranger, as the Scripture hath it, but a King from

Exod. 3. 19.

Judg. 7. 17.

2 Sam. 24. 5

2 Sam. 5. 7.

Deut. 17. 25

from among his brethren; never King was received with greater concourse, higher magnificence, and more applause; this made the Kingdomes, as *Jerusalem*, as a Citie compacted in it selfe, which the *Septuaginti* translate, *unus cum suis in aere*, a participation, or communication together, often indeed attempted, but never effected till then; but now (blessed be the name of God) in a more loving league, and stricter bond than ever; contending who shall doe God and his Majestie that now is, most service: shall we not then joyne with them heart and hand, in bringing the *Lord Iesus*, the King of glory into his Kingdom? hee hath shewed himselfe no Stranger amongst us, but done great things for us; but to the woe of our hearts, we have used him too long like a Stranger, in keeping him at doores, and the doore upon the hinges. Now, let us set open the gates, and bring him in with triumph; which will never be done, so long as the Prelacie and the Liturgie, or either of them keepe the house; *Non patitur regni socius*, Christ will have no consort in his Kingdom, much lesse an Antichrist; Christ bare many calumnies and injuries from the *Jewes* at his arraignment under *Pilat*, and past by many things, not answering againe; but when *Pilat* came to meddle with his Kingdom, he would not let that passe, but freely avouched it; *Art thou a King* (saith *Pilat*?) thou sayest *I am*, answered Christ, and to this end was I borne, and for this cause came I into the world, that I should beare witness unto the truth: of which words *Paul* giveth this testimony, that Christ, before *Pontius Pilate*, witnessed a good confession: which words of the Apostle have two remarkable things in them: First, that Christ hath a Kingdom, which he will vindicate, in despite of all opposing power, wherein he will have his owne Officers, Government, and Service, to take place. Secondly, that this course must continue till the coming of the *Lord Iesus*, and every one that is of the truth, especially Ministers and Magistrates must maintaine it, as they will answer it at that day; for this worke, God hath brought you together; and if you should divert this worke, so exemplified, and pressed by command, (which God forbid) then might Christ say unto you, as *David* to his kindred, yee are my brethren, yee are my

Psal. 122. 2.

Rev. 3. 20.

Joh. 18. 37.

1 Tim. 6. 13

2 Sam. 19.

12.

my

my bones and my flesh; wherefore are ye the last to bring back the King? Wherein, if you will not be faulty, but intend (as we verily hope you do) to bring back the King; then let it be your speciall honour, to make the paths of the Lord straight, by removing of that rubbish, that the King of glory may enter in.

The second *Motive* is from the *Danger* of not removing sect. of the Service-booke. *Danger*, as all know, is the strongest motive to cause a people or nation to take heed: Histories Cræsfilius. report, *that danger hath made a dumb man speak.* The danger from this Service-booke may be looked upon in a twofold respect, namely, *a priori*, from that which is *past*, and *a posteriori*, from that which is like to *ensue*; the former may also be looked upon in a way of prophesie, or in a way of performance, the men and servants of God, to whom he was pleased to reveale himselfe in more then an ordinary way, especially in time of persecution or some pressure lying upon them, have foretold, how the house of *David* should wax weak, and the house of *Saul* should wax strong, that is, Popery should make head, and the truth of Christ should suffer much, and many in triall should forsake it; according to that of *Simeon*, *a sword shall pierce thorow thine own soule also, that the thoughts of many hearts may be revealed, Luke 2. 35.* where by the swords piercing of the soule, according to all the ancient, is meant the wounding sorrowes of the mother of Christ at his sufferings, and by the revealing of the thoughts, is meant the discovery of some stumbling or taking scandall at his death. *Chrysostome, Austin, Origer, Ambrose, Theophylact*: and what is the ground of all this but these dregs of Poperie now in controverſie, and the hurtfull Hierarchie, one of these upholding another; a godly and famous Minister preaching to the banished beyond Seas in *Queene Maries* time, that *Gods anger was much provoked against England, for slacknesse to reforme, when they had time, place and power*; and so it was indeed: for he cast back that partiall reformation into the flames of *Antichristian tyranny*, and gave many up unto fearfull *Apostasy*: Further the good man said, it stood them upon it, to looke to it, and to be circumspect for fear of after-claps, meaning, that a partiall reformation would not serve. God

will

will never indure (as hath been said) the *posts and threshold* of *Baal*, and his to stand together; the like more fully was delivered by Master *Rogers*, that honourable *Proto-martyr*, in his dayes, when the Gospell should be established in England, *if the Kingdome of Antichrist were not utterly cashiered, and totall reformation made in Gods worship, that our persecution should be greater, and our triall hotter, then in the dayes when he and other suffered; if we will not remove that which is an abomination to God, as this Booke is proved to be, it is just with God to cast us away. One more of this kind from a Peer of this land, who on his death bed cryed, Wo to England, because they turned all their religion into politic: dangerous experience hath taught us the truth of these predictions: for from that halting reformation after Queen Maryes death, wherein we pleased our selves with Agrippa his almost, in the originall *641. 8.* but a little, the Babylonians and Edomites, Prelates and Jesuits, under the favour of their Canons, got at length, such footing, and made such head for Popery, Arminianisme, and that especially, by causing the *Nelus* of that Service-booke to swell, and heating the furnace of persecution, that Religion and Politie, the two twins of Gods favour, were ground like to *Archimedes* his tomb, so overgrown with thornes, that it could not be found; yea the woman in the Revelation was brought againe unto that strait, as to think on nothing but of flight to the wildernesse: And further, how nigh were our neighbours and brethren the Scots, to the pits brinke of ruine, both of Religion and State, and that by readmitting of these synonicall Prelates, and the Trojan horse, the Service booke to enter, out of which, if God had not beaten the braines, we were like to have had a new *Babylonish* captivity; yea, we may both truly say with *David*, *There was but a step between us and death*; had not God set in, as a present helpe in our distresse, and raised you and others, the men of his right hand, in the very nicke of need, our enemies (as the *Psalmist* hath it) *had swallowed us up alive.**

A. 26. 28.

Tullie.

cap. 12. 14.

1 Sam. 20. 3

Psa. 124. 3.
Sed.

As we are gone thus far with the danger past, and partly present; so we desire your Honours leave, to present the appearance (as we conceive) of future danger, and that partly
to

to the Church, and State in generall, and partly more particular, to your selves, if this Service-book be not removed : to make both these dangers more visible, let us compare our presentment with the ninth Position of Zions plea, in these vvords, *If the Hierarchy be not removed, and the Scepter of Christs Government (namely Discipline) advanced to its place, there can be no healing of our soare, no taking up of our Controverse, with God, yea our desolations, by his rarest Iudgements, are like to be the astonishment of all Nations.*

As the parts of the Position are soundly proved, so the same may be said of the Service-booke, and the very same Arguments concerning our danger will serve the one, as well as the other ; wherefore we intreat your Honours to review the Position, and its proofes, the Hierarchy and the Service-Booke are resembled already, to Mother and Child, so may they be to two twins, begotten and born of Pride and Superstition, nursed and brought up in the lap of Covetousnesse ; these twins are *born together, live together, and must dye together* : a great Judge returning from the Circuit of the Emperours service, and hearing his Wife to be alive, replied, *si vivat illa, morior ego*, if she live, I am dead : so if they live (we meane their Callings, then our life may prove worse then death. God will beare with many sins, in a People professing Christ, but with keeping Christ out of his Throne, by intruding Officers and a Superstitious worship, he will not beare, especially of a long continuance ; but will be avenged of such a People, if they be as the *Apple of his eye*, witnesse *Samuels* speech to the Israelites, who besides their desiring a King before the Lords time, were faulty in many other things, as appeareth verse the 20. yet he telleth them, *If they, and their King, will follow the Lord, they should both continue* (for that is the best reading) where by following the Lord, is meant, especially the *serving of him according to his will* : but if they should turne aside from following the Lord in a corrupt way of his worship, then the hand of the Lord should be against them, as it had beene against their Fathers, *yea they should be consumed, both they and their King* ; and as *Samuel* to terrifie them called for thunder and raine ; so we have felt, both

1 Sam. 12.

14. 15. 20.

25.

Verse 17.

thunder and raine, Judgement yet mixt with mercie, both from the mediate, and immediate hand of God, and do feel it at this present, and to the end we should clear his House of corrupt worship. The yooke of the Philistims was never removed from the necke of the Israelites, till they put away their strange Gods, and *Ashtaroth* their speciall Idoll: But when their humiliation was joyned with Reformation, then the Lord gave, not onely deliverance, but also Victory over, and freedome from their Enemies.

1 Sam 7.
3, 4, &c.

II. *From the Danger of not doing.*

S. II.

Cap. 4. 19.

Iosua. 1. 9.
Ieremia. 1. 17

Num. 14. 24.

A word now of the particular *Danger*, whereof we make bold to give you notice; as God hath honoured you, in calling you, to be the Reformers of Church and State, so the *work is great*, as *Nehemiah* said, and the *danger* proportionable, if it be neglected. When God putteth his select Servants upon high Employments, whether they be Magistrates, or Ministers, knowing best their weaknesse, and the many Impediments; he puts them on ever and anon, to be courageous, not to feare or be afraid, and the ground of allis, *have not I commanded you?* So the Lord giveth the Prophet *Jeremy* a charge to *speak all that the Lord should command*, and backeth it, with a threatning, *be not dismayed at their faces, lest I confound thee*, both the Hebrew and the Septuagint hath it, *lest I make thee afraid*. *Saul* his disobedience in sparing *Agag* and the fat of the cattle (notwithstanding all his faire pretexes), with the fearefull punishment inflicted by God upon him, may be a terroure to all men in place, that they do not the work of the Lord by halves, and quarters, but that with *Caleb* they follow the Lord to the full. The Lord hath laid his Command upon you to put away the Excommunicate thing, and to cleanse his house of Idols and Idolothites, and blessed be that God whom you serve; ye have begun, by your Edicts, though men of disobedience hinder the worke: but follow home the worke, we intreat you, and remember those *Achans*, but above all put away that *Ashtaroth*, the Service-book, for that we may well call,

COLMAN

Fundi

Fundi nostri calamitas, the very Caterpillar of Gods Husbandry. To shut up this Motive, from the point of danger, be pleased to take notice, how God beares in upon *Moses*, that great Commission to *Pharaoh* to let his people go; and that both by words and signes, namely, *by turning his rod into a serpent*, his *hand made leprous*, and the *waters turned into blood*; which were not onely to confirm him, in his message, against the feare of his adversaries, but more particularly to teach him, that if he withdrew himselfe, in part, or in whole, from the worke, the Plague of Leprosie, of Blood, and Biting with Serpents, should be upon him; yea, God put *Moses* upon a present tryall of Obedience and Faith, by causing him to take the Serpent by the tayle, notwithstanding of the danger to be bitten by it: we speake to the wise, who can apply it better then we.

Exod. 4.

CHAP. X.

Of the Covenant.

THE third Motive for removal of this Booke, may be taken from the *Protestation* dated *May 5. 1641.* Confirmed, sent abroad, and solemnly sworne unto; yea, and bound up with a publique Covenant, on the publike day of Thanksgiving, by Ministers and People, so that it is an inviolable Covenant stricken betweene God and us, like unto that in *Nehemiah*, which is there called a *sure Covenant*, a *written Covenant*, to which our Princes, Ministers and People seale unto, from which we cannot depart, except we will incurre that fearfull Judgement threatned against Covenant-breakers, Emblemed out unto us in Scripture, by dividing of the Sacrifices, and causing the parties to goe *betwixt them*, admonishing, that God will so divide them in his wrath, if they forsake the Covenant: The subject of the Covenant consisteth of three parts: In the first we are sworne and tyed to maintaine all the Rights of Religion, King, and State: In the second, to oppose all Persons and Things, that do oppose

Nehc. 9.38

Psal. 15.4

Gen. 15.17

Jer. 34.18.

the three former mentioned, and more specifically, to oppose with all our life and power, all Popery and Popish Innovations, which Expressions are thrice mentioned; once in the Protestation, or oath, and twice in the Explanation: the third and last piece of the subject, is the Peace of the three Kingdomes, England, Scotland, and Ireland, which we by Oath are also bound to maintaine: Hence two Arguments will offer themselves; one more directly, and the other by way of consequence.

Self.

For the former, if all Popery and Popish Innovations are to be opposed, then it will follow, that the *Service booke* and Ceremonies should be opposed, and by consequence, by your Authority abolished, *Verba Statuti sunt amplianda, non restringenda*, the words of Acts and Statutes for good, and against evil, are to be taken in the largest extent: but the words themselves, are universall enough. Now that the Service-Book and Ceremonies therein contained, and pressed upon mens Consciences, are Popery, We, and many others have cleared; yea they are Popish Innovations, *Nam omnia quæ à Christo non sunt, nova sunt*, all things that are not from our King Christ in his Worship, are mere Innovations, as *Ter-*

Cont. Prax.

tullian was wont to call *Præxæas*, *hæsternum Præxæam*, a yesterdayes upstart: so one, and all of them, are Exotick and upstart things; It is true indeed by the Malignity of the Masters of those Ceremonies, the bulke was increased, and would have been like the Crocodiles, who grow so long as they have a being; if you had not come in place of the Tutyrites, a creature terrible to the Crocodiles, which leapeth upon their backs and brings them to the shoare; but otherwise for the kinde, they are all *non ejusdem farina, sed fursuris*, the same kinde of Bran; and as the Woman said of the Foxes, *If one be good; all are good*. For the further confirmation, that they are Popish, we have proof, from that Treatise of Ceremonies annexed to the Service-Booke: in some antient Copies we have read, *that they thought good to retaine some Popish Ceremonies*: but in another Coppy they call them *the old Ceremonies retained still*, all one in effect.

*Plin. lib. 8.
cap. 25.*

*Bible in
the Dutch
letter, An.
1561.*

Self.

The latter argument, from the *Protestation*, by way of se-
quell

quell, is from our mutuall Covenant, and Oath, joynely, and severally to maintaine the Peace of the three Kingdomes, which is impossible to be done, in the Opinion of our Brethren the Scots, without Identity of Discipline and Worship; witnesse the very words of the Arguments, by the Scottish Commissioners, given to the Lords of the Treaty, perswading Conformity in these, to be the chiefe meanes of Peace.

We vwill transcribe some passages, for all vve cannot, leaving the thing it selfe to your honours revievv. *It is (say they) to be wished, that there were one Confession of Faith; one forme of Catechisme; one directory for all the parts of Gods publike Worship: as Prayer, Preaching, administration of Sacraments, &c.* Pag. 2.

The Arguments that they use, are first, from the Conjunction of spirit and presence, both of great and small; of Assemblies in the Court and other where; where there is Onenesse of worship: but by the contrary, there is division, where the worship is diverse.

Secondly, Unity of worship will extinguish those Nick names; as Puritanes and Shismaticks, put upon professors.

Thirdly, This will make the Ministers of both Nations, with face to face, labour strenuously, and cheerfully to build up the Body of Christ.

Fourthly, and lastly, This will break the back of the Recusants Pag. 3. 4. hope of bringing Rome into England, all which works strongly for peace, the sense whereof we cite, though not the very words: But if this unity of Worship be not (say the Commissioners) there is no unity in Polity or Church to be looked for: for as all the former combustions, and stormy tempests, formerly arose from that Popish Service-booke, borne in upon them, whereby all the three States were much indangered: so they professe in plain termes, that their Reformation so dearly bought, shall again be spoiled and defaced from England; and whatsoever peace shall be agreed upon, they do not conceive, Pag. 8. how without Reformation it shall ever be firm and durable. for that Service Governement, and Officers, being none of Christs; but the maine Evill, and the cause of all Evill in the three Nations: that Maxime observed by the Commissioners

sioners, we may feare will prove too true, the same causes will not fayle to produce the same Effects: witnesse *Symeon* and *Leuyes digging through the wall*, that is, the present conspired Plots of Treason, like to blow up all, if they be not hindered, even when you and your Brethren are making up the breach: Now as we are tyed by Oath to the preservation of this Peace, according to our Power; We can look for no Peace with God, nor blessing from God; if we give way to that, or suffer that, according to our power, that breaketh this peace. They say in the Preface of the Ceremonies, *that without Ceremonies it is impossible to keep Order, or quiet Discipline in the Church*. So we reply, that Mans Ceremonies in Gods Worship, will spoyle the peace and quietnesse, both of Discipline and Worship, witnesse the putting of the Arke upon the Philistines Cart, though it was a new one. *Erasmus* telleth us, *quod mala non sunt tantum abolenda, sed etiam que speciem mali in se habent*, things evill of themselves, are not only to be abolished, but those that have in them Appearance of Evill. In all this, Noble Senators, We take not upon us to put uncouth glosses upon your Edicts, but under favour, we use the words without forcing, to overturne that which crosseth the Truth and Peace of Religion and State: as Meanes conduce to the End, to impediments frustrate the end, if they be not removed. And now since (under favour) We have presumed to enlarge our selves in this point of Peace, We beg leave of your Honours to speake a word, or two of the Improbabilities of Peace here among our selves, without removall of that stumbling block, the Service-Booke. People can worse be without the Ordinance, then without Liberties, Lives and Being. When *Pompey* the Great, was about to supply Rome with food, in a great Famine, the Master of the Ship told him, when he went aboard (a great Storme appearing) that he could not fayle and live. *Pompey* replied,

Πάντα, πλὴν ἀνάγκης. ὣς οὐκ ἀνάγκη.

There is necessity of Saying, but not of Living: and in this case what shall they doe? for with this Mock-ordinance, or Will-worship, of the *Service-booke*, they dare not joyne: *There are such multitudes of people* (saith *Smectymnus*) *that*
disc

dislike this Booke, that unlesse it be taken a course withall, there is no hope of any mutuall agreement, between Gods Ministers and their people. We will say no more of this : but let the sudden tumult raised by that make-bate Service-Book in Scotland, be a feasonable Caveat to us and all other Nations, to strike with Authority, lest that which should be done with the Right hand, be done unhappily with the Left hand.

Here might be place for another Motive, namely, from the reward, *sed recte fecisse premium*, to doe nobly is reward enough, God imployeth not man, *propter indigentiam*, *sed propter munificentiam*, so much for any need of him, as for honouring of him, by that imployment: up then, as the Lord biddeth you, your Honour shall be blazoned through the world, you shall be called the Saviours upon Mount Zion in setting Christ on his Throne, and the Kingdome shall be the Lords.

Answer of the Surplice.

WE had almost forgotten to say somewhat of one ragge of the Ceremonies, namely, the Surplice, of all the Idolatrous Rites not the least, yea, worse (we dare averre) than that Plague sore Clout which was sent, as should appeare, to infect Master *Pym*, and the rest of the House; for this ragge is so infectious in Gods worship, that many thousands of Gods people dare not joyne with it, and that upon good grounds, as shall appeare : for as it hath been argued against all the rabble of the Ceremonies, it is mans device, and hath beene an Idoll in Gods worship.

Therefore in the worship of God, it must be an Idoll still. The Antecedent no man will deny, for it hath beene the Master Idoll in worship amongst the Papists, sanctifying all other Idols, and without which, it is unlawfull to officiate.

The Consequent is as clear from induction of particulars as hath beene instanced from groves and things of that nature, yea, from the Brazen Serpent, though of God his Institution : now according to the rule of Art, either let the Defendant give an instance *extra propositum*, besides the thing in question; or acknowledge the truth of the Consequent

without contradiction.

This hath beene a grand Instrument of much mischief against the Ministers and People of God, as we can shew at large, depriving the people of their faithfull Ministers, and the Minister and theirs of all meanes of livelihood. The unlawfulnessse of this Babylonish Garment will further appear, if we looke to the originall whence we have it.

Galatians.

Wee must either have it from heathen Rome, which in her Idolatrous service did Apishly imitate *Aaron* his garments, as it is instanced in the raigne of *Num.* 800 yeares after the Law; or we must have it from the Druides, the mad Heathen Priests amongst the Gaules and Brittaines, or from the Antichristiā Rome; as we have indeed, it being one of the Popish Ceremonies retained: or, lastly, from the Priestly attire of *Aaron* which Heathen and Popish Rome hath impiously followed, denying thereby the Lord Jesus to be come in the flesh, who with his graces was typined out by those godly and beautifull garments, which being shadowes, are done away, and Christ the Body is come; for us then to imitate them in this foolish Relique, or to devise a Priestly garment of our owne head in Gods worship, is to rob Christ of his honour exceedingly, and to make our selves deeply guilty of will-worship: Had not God himselfe clothed those garments in the Law, with a particular and punctuall command for matter and monner, they had beene foolish and ridiculous things: they made the holy garments (saith *Moses*) as the Lord commanded: which later words, as the Lord commanded, are repeated, as the learned observe nine severall times in this Chapter, intimating that they did not swarve one jot from Gods direction, teaching all Gods servants thereby, as the learned apply it (*ut se continent intra limites verbi Dei*) that they containe themselves within the limits of Gods word, & bring nothing into the service of God of their own invention: for the Apostle cals that idolatrous wil-worship: this being so, it appeares what evill workers those Ministers are who with an high hand doe display this Banner of the Man of sinne against Gods owne face in the time of his worship, interpoling betwixt Gods presence, and the worship, and diverting of the blessing upon the worship, for *Moses* is said to blesse the worke of the worship, upon

Col. 2. 17.

Exod. 39. 1
Sim'cr.

Pelarg.

Sim'cr.

Exod. 39.
43.

on this ground, because *he saw it done, as Iehovah had commanded.* The Hebrewes adde, and that truly, that because of this the presence of God was in it.

Wherefore we humbly intreat your Honours, as ye would have God to be in his worship, and his blessing upon it, and upon you and us in a perfect hatred of that *menstruous Cloth* and *garments spotted with the flesh*, to cast it out, and all the rest, as Carcasses of abominable things: but withall, we intreat you, to set the Masters of the Wardrobe on packing with them. Esay 29. 23

It is observed as a custome among the Papists, that they bury their Prelates in all their Pontificall robes, of which a learned Divine tels us, he could give no reason, except they meant they should doe service when they were dead, that had never done any being alive. If your Honours will lap up the Prelates in the Seare cloth of their owne Surplices, and intombe them in the Tabernacle of the Service-Booke, imbalmed with the strange oyntment of their owne Ceremonies, and bury them under the Oake that is in oblivion, as *Iacob* did the Idols of his family, and as our neighbors & brethren have done with the like stuffe, then the fear of you shall be upon all your enemies, and the childe that is to come shall blesse God for you. Genes. 35. 2
Vers. 5.
Ios. 2. 9.

CHAP. XI.

The Objections.

Object.

NOW, we come in the last place, to remove some Objections, which we shall shew to be of no great weight, and therefore we use the fewer words: 1. Object.

The first is from the Antiquity of the Service-Booke, to which Doctor *Halk* and others have received an answer by *Smectymnus*; but say it had *Antiquity* without truth, it were no better than a *custome of error*, *Et nullam tempus occurrat Deo*, there is no prescription to the King of Kings. 2. Object.

The second Objection: *Many good men have used it, and liked it well*; for answer, *Testimonia humana, non faciunt fidem*, Mans approbation is not current of it selfe, but as it puts

Sect.

upon the faithfull witnesse, otherwise it is an inartificiall argument, as *Logicians* call it; the Patriarchs used, and did many things that were not approveable; some good Kings of *Iudah*, as *Amaziah* and *Iehosaphat*, tooke not away the *High places*, were they any whit the better for that? yea, the suffering of them is set up as the Kings fault; it were better to follow *Hezekiah* that tooke them away. Master *Wom- mocke* alleadgeth for the *Service-booke*, that *Rome* is not demolished in the first day, and so we alleadge against it, that good men in mending times, did either see as farre as their *Horizon*, or at least as they durst: So wee have more light, and are set upon their shoulders, therefore it is both sinne and shame for us not to see more, and doe more than they did: *Hezekiah* did more than *Iosaphat*, and *Iosaphat* more than they both.

3. *Object.*
Self. Thirdly, it is objected, that it hath many good things in it; that is answered already, the *Alcoran* and *Talmud* have many good things in them: yea, the *Apocrypha* Bookes have many excellent truths in them, are they therefore to be presented in Gods worship.

4. *Object.*
Self. The fourth objection is from a more convenient course of correcting of it, than of cashiering of it. For answer, what King or State did ever yet thrive in moyling and royling themselves, to make cleane the Popes leprous stufte, to bring it into the worship of God; but all that ever prospered in that worke, made utter extirpation. Popes will be content to heare of reformation, and give order for it to their Cardinals, but they are joyned to their Idols, as God speakes of
Hof. 4. 17. Ephraim, Let them alone.

Secondly, this is not Gods course in reforming of his house: as the rubbish of the Leprous house was to bee cast out into an uncleane place, as hath beene said; so polluted pieces of Idolatrous service, are not to be brought by any cleansing, into the House of God; God commandeth his people to throw downe the Altars of the *Canaanite*: where under Altars are comprehended all other abominations; they were not to set a new trim upon any of them, but because they obeyed not the Lord, they smarted for it. Blessed bee
Judg. 2. 2. God, who hath put it into your hearts, to strike at *Altars, Images, Pictures, Crossees, and all the Popish Idols*; wee are in good

good hope you will not leave a Popish Relique in the Land, neither in Church or Street, and then we may be sure there shall no *Canaanite* dwell in our Land: this *scraping and picking* that Master *Wommock* speakes of, will be no better then *paring of the nayles*, and *shaving of the haire*, which as the Great *Swike* said of his Army, will *quicke* grow againe; yea, and grow againe the faster too: good medicines in naturall things may be extracted out of ranke poysons, but so cannot pure worship out of things polluted, being mans inventions; therefore the Prophet *Esay* telleth us, that nothing will *Esa. 30. 22.* serve, but the casting away of the polluted thing, not cleansing of it.

The fifth and last objection, is from *Acts of Parliament*, *s. Object. Sect.* which the *Service-book men* make the staffe of their confidence; and yet in truth, being well tryed, it shall be found, that they abuse the state and consciences of men most grossely. Doctor *Hall* and others, strike much on that string, as *Parliamentary Acts preumptory establishment*; yet they make but very harsh Musicke. A man would thinke that Doctor *Hall*, being a learned Divine, would first have laid this *worship of Liturgy* in the *balance of the Sanctuary*, and tryed the weight of it there, and if it had proved too light, (as surely it would) then to have counted it a piacle against God and man; to offer to make up the waight with humane Lawes. It is not unworthy your remembrance, how one of the later brood of the *Scottish Prelates*, alleadging, or rather misalleadging before our late Sovereigne King *James*, some *Act of Parliament*, for the establishing and maintenance of the Prelacy; the King asked a Noble-man being by, being a great *Legist* and Officer of State, what he thought of those *Acts*? the Noble-man replyed, *That it went never well with them, since their Church men laboured more to be versed in the Acts of Parliament, than in the Acts of the Apostles.* But to the matter for all this cry, we are more than halfe confident, they shall have but little wooll for the *Service-booke* from the *Acts of State*, when they are well looked into. Wee know not any colour of confirmation for this *Service-booke*, except that Statute prefixed to it, which how little it maketh for it, let *1 Eliz. c. 2.* the words of the Statute testifie, of which we shall set downe those that are most pertinent; for it is needlesse to write

them all. In the fifth and sixth yeare of King Edward the sixth, an Act was made for the establishing of a Booke, called *The Booke of Common-prayer*, the which was repealed in the first yeare of Queene Mary, which Statute of repeale was made voide by this same Act the first yeare of Queene Elizabeth; and that the aforesaid Booke, with the alterations and additions therein added, shall stand and be; and all Ministers shall use the said Booke, authorized by *Act of Parliament* in the said fifth and sixth yeare of King Edward the sixth, and no other. This is the summe of the Statute, in relation to the Subject, namely, *What Service-booke it is that the Statute establisheth*; and for any thing we can see, there is not one passage or title for confirmation, or establishing any other *Service-booke*, but that of King Edward the sixth; divers Ministers in King James his time urged vvith subscription, answered the Prelates, *True it was, that if they refused, they and theirs were like to bee desolated; but if they yeelded, they should make themselves transgressours of the Lawes of the Kingdome, in subscribing to another Booke than that, established by Law*: the Prelates in pressing this subscription, forced two Statutes, namely, the Statute alleadged by the change of the Booke; and also another Statute requiring no subscription, but barely to the *Articles of Religion*, which onely concerne the *Confession of true Christian faith, and the Doctrine of the Sacraments*.

13. Eliz.
cap. 12.

Self.

Now, to come to further answer; let us grant by way of Confession that there were an Act, or Acts for ratifying of the Booke, which in *terminis* we cannot see, (as Statutes use to be expressed) yet by the Law of charity and duty, we hold our selves bound to beleve, that a State professing the truth of Religion, would never inact so, for a *Service-booke* of mans device, as that it might be a snare to the people of God, having other ends; as a kinde of *uniformity, supply for want of Ministry, and bringing Papists to the Church*, but not to presse it in the bulke beyond the speare of any mans Conscience, witnesse a Rubricke in King Edward the sixth his Booke; but give it to speake as punctually for the Booke as they would have it; shall it be simply good? for that, it is onely in the power of a divine Statute simply to make a thing good, all *Divines, Humanists, and Lawyers*, that have written on the Lawes,

Laws, concur in this *Maxime*, *Omnium legum inanis censura, nisi divina legis imaginem gerant*, the power of all Laws is void, except they beare the impression of the Law of God: the Orator gives a reason for it, *Lex divina omnium legum censura*, the divine Law is the standard of all lawes, yea, a thing evill in it selfe established by a Law, becommeth worse, as the learned tell us, it becommeth *armata iniustitia* an armed injustice, or with *Lactantius* to the same purpose, *legitime injurias inferre*, to do injurie in forme of Law, juit with the Poet, *iusque datum sceleri*-----well Englished and licenced.

Aguell. de
Civ. Dei
lib. 9.

Cic. lib. 3.
de Repub.

Lib. 4. last.
Lucan. li. 3.
May.

Which truth also is cleared from divine Authority: the *Psalmist* complaineth of the injurious evill done upon Gods Church and People, aggravating it from this, (that is) *it was framed by a decree*; which place, the Authour of *Zions Plea*, applyeth very pertinently to the Hierarchy, proving it to be the Master-sin, where with the Church and State are pestered, and for which especially, God hath a controverbie with us, because it is decreed by a Law; and as a Law for the Hierarchy proved of no force to keepe it up, no more then the late Lawes of Scotland could uphold their Prelates: so grant that there were a Law for the Service-book, the thing being naught, what could it help it? Within these hundred yeeres there was a Law in England, for the Popes supremacy, say that were not repealed, stood it either with Reason, Religion or Loyalty to submit unto it? Yea, some fragments of Lawes are yet unrepealed in this land, that no judicious man will obey: neither have we alledged those evidences upon this suspicion, to encounter with any Statutes; but to stop the mouthes of those men, who would make the Statute-Law a blinde guide, under which their unlawfull callings, and superstitious service, might march furiously against the word of truth.

Now, to come to an end, (for we are sorry we could be no briefer) we will onely answer this *Quare*, consisting of these two heads: First, whether we do approve of any *set-prayer* in a more private way: And secondly, whether we do approve of any *set-liturgie* in publike; to both these we answer ingenuously as we thinke; and for the former, we do thinke that parties in their infancie or ignorance, may use *formes of prayer*, well and wholsomely set, for helps and props

of

of their imbecillity, yea, riper Christians may do well to read such profitable formes, the matter whereof may by setting of their affections on edge, prepare and fit them as matter of Meditation, the better for Prayer; but for those parties so to continue without progresse to *conceived prayer*; were as if children should still be poring upon spelling, and never learne to reade; or, as if children or weak should still go by hold, or upon crutches, and never go right out. We may say of *set-prayer* used for infirmity, as Divines say of the *legall ceremonies*, in the *interim*, that they were tolerable, not necessary; and so vvhatsoever is, or may be said in the behalfe of it, is not so much (as vve conceive) for the commendation of it, as for the toleration of it for a time; and for giving satisfaction to scrupulous consciences, for the vvarrantable use of it in case of necessity.

Self.

To the second head; for a *set forme of Liturgie in publique* vve answer, that vvith all the *Reformed Churches* vve do allow a *sound forme of set-Liturgie*, as an exemplar, or president of our performance of holy ordinance, but so, that none should tie himselfe, or be tied to those *Prayers, Exhortations*, and other things, in the Liturgie, much lesse should it be violently thrust upon any Minister or people; vvhich proves in very deed a limiting of the spirit, especially, in a Minister able to pray in and by the holy Ghost, yea, it is a very transplantation of the Essence or Nature of Prayer, vvherein the vvords are to follow the affections, and not the affections the vvords, as it doth in the best set formes, but for our Liturgie, vvhat can be said for formes, or hath been said, that cannot be said for the Popish Liturgie; but the clothing it in another tongue; yet this is pressed under great penalty, upon all the Ministers; vvho, if they had the tongues of Angels, they should not pray, till every rag and remnant of that be said. To shut up the buinesse, if this Liturgie, *adque caput mali*, being the head piece of our evill vvere put avvay, vve should have no more ado about such a Liturgie; then the Masters of the Synagogue had, vvhen after the reading of the Lawv and the Prophets, they desired *Paul* to preach, vvhere vvithout question, as the learned observe, Prayer was not vvanting.

Canon 38.

Acts 13. 15

Calvin.